

THE
GREAT ASSIZE
OR
DAY OF IUBILEE.

Deliuered in four Sermons
upon the 20. Chapter of the
Reuel. v. 12.13.14.15.

Whereunto are annexed two Sermons upon
the 1. chapter of the Cant. ver. 6.7.

The third impression corrected
and amended by the Author SA-
MUEL SMITH, Minister of
the word of GOD, at Prit-
tlewel in Essex.

Math. 12. 36.

I say unto you, That of every idle word that men
shall speake, they shall give an account thereof
at the day of Indgement.

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1618.

И.Н.
ЕСКРАНДРИЯ

ОЛГА
САУЛОВИЧЕВ

Однажды в конце лета

в деревне Глубокое

жил старик-богатырь.

Он был очень силен и мудр,

и у него было много земли.

Однажды он решил построить

новую избу, но для этого

нужно было много дерева.

Старик решил вырубить

деревья в лесу, который

лежал недалеко от деревни.

Он начал рубить деревья,

но вскоре понял, что не

хватит времени на то, чтобы

закончить строительство

избы вовремя. Тогда он

решился обратиться за

помощью к Богу, чтобы

помочь ему в этом тяжелом

деле. Он начал молиться,

и вскоре услышал голос


TO THE
RIGHT WOR-
SHIPFULL AND VER-
TUOUS Gentlewoman, Mistresse
IANE ELIOT of Newland Hall
SAMUEL SMITH wisheth the en-
crease of all true comfort in this
life, and eternall happines
in the next.

RIIGHT Worship-
full, the Apostle
Paule hath told
vs, that In the
last dayes shall come peril-
lous times, For men shall be
louers of their owne selues,
Couetous, Boasters, Prowd,

THE EPISTLE

Cursed speakers, Disobedient to parents, vnthankful, vnholy without Naturall affection, Truce-breakers, False accusers; Intemperate, Fierce, no louers at all of them which are good, traytours, heady, high-minded, Louers of pleasures, more then louers of God, hauing a shew of godlinesse, but yet deny the power thereof : *And they are the words of our Sauiour himselfe : That as it was in the dayes of Noah, So shal the comming of the Sonne of man bee. And again, when the Son of man commeth, shall hee finde Faith.*

DEDICATORIE.

Faith vpon Earth ? When
were these perilous times Saint
Peter speakeþ of, if not now ?
When was there the like securi-
ty ? When gaue men them-
selues ouer to their own hearts,
lust more then now ? By the
which then we see that wee are
they, Vpon whom the ends
of the world are come : and
that we must all shortly be cal-
led to accompt for these things:
The Nineuities fast and repent
the Publicans doe feare and
quake, when Ionas cryeth to
the one, and Iohn to the other
of iudgement to come. Ahab
is humbled, and Felix trembles,
when from Elias and Paule

THE EPISTLE

they heare of death and Iudgement : yet alas , where is the man among vs, that thinkes of these things ? Doe not men cry, Peace, peace, till destruction come vpon them : as the Trauell vpon a woman with childe : Shee thinketh not of the paine vntill it come, and they thinke not of this day of reckoning till it come. This is the securitie of our Age : So that we may now looke for an end to be put vnto these sinfull dayes : For what are they but the fore-runners of that last and dreadfull day ? The Lord make vs wise betimes, that wee may thinke of that Great Af-

DEDICATORIE.

size, and the account that wee
are then to make. I haue heere
endeauoured in a weake mea-
sure to vnfold the Doctrine of
the day of Iudgment, the which
I here present vnto your Wor-
shippe, in regard of the demon-
stration of my vnfained thank-
fulness for your extraordinary
kindnesse bestowed vpon mee :
as also in regard of the great af-
fection, and good devotion you
beare to the truth : Accept ther-
fore I pray you, what is here of-
fered vnto you, & take in good-
part my indeuour therein : So I
humbly take my leaue, Resting

Your worships in all Christian
duty to be commanded,

SAMUEL SMITH.



To the Christian
Reader, Grace and Peace
from IESVS CHRIST
the Prince of Peace.

CHristian Reader,
I present herevnto
to thy view, the
third publick fruit
of my Ministerie, wherein I
haue endeououred, that those e-
specially of mine owne Hearers
might a second time take no-
tice of my exercises, that in
publike I deliuered vnto them.

The

To the Reader.

The night commeth when
no man can worke: therfore
it stands vs all in hand, both
Minister and people, to esteem
of Time as the most precious
thing in the world; and ther-
ather, because wee know not how
soone wee shall be called to an
account of our Workes. Many
haue had many times, many
good purposes of heart to
cleave vnto the Lord, that haue
beene preuented by Death, for
want of timely Repentance. It
shall then be our wisedome, To
agree with our Aduersarie
while wee are in the way
with him; for if wee bee but
once arrested by death, we shall

be

To the Reader.

be sure to pay the utmost Farthing. Use this as a helpe vnto thee, to better thee in the performance of that dutie which concernes thee so nearely, That thou must one day giue an account for thy Workes. If thou reape any benefit by it, giue the praise vnto God, from whom euery good and perfect gift proceedeth; & help me in thy prayers, which I shall take as a full recompence of all my Labors, and be encouraged to spend some houres more in the like duties for thy good. In the meane time, I remaine.

Thinke in the common
Saviour,

SAMUEL SMITH.

J. Smith 1809 A.D.



THE G R E A T A f s i z e .

I he first Sermon.

R E V E L. 20.11,22 &c.

11 And I saw a great white Throne, and him that sat on it, from whose face fled away both the earth and the heaven, and their place was no more found.

12 And I saw the dead both small and great stand before God: and

B the

The great Assize.

the booke were opened : and another book was opened, which is the booke of life: and the dead were judged of those things which were written in the booke, according to thir deeds.

13 And the sea gave up her dead which were in her : and death and hell delinered up the dead that were in them ; and they were judged every man according to his deeds.

14 And death and hell were cast into the lake of fire : this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

 A V I N G spoken not long since of the comming of Christ into his Garden, or into his Chuch,

Church, and of his kinde and
Princely offers vnto vs, ſuing
for entertainment at our hands,
being his firſt comming vnto
vs heere in this vale of teares: I
thought it very neceſſary to
ſpeak ſomething of his ſecond
comming; that thofe that will
not be moued with the former,
might bee iertified with the lat-
ter.

To which purpose I haue
made choice of this place of
Scripture, in which this matter
as you ſee, is at large deſcribed,
with many neceſſary circum-
ſtances, needfull to be knowne
and learned of euery one of vs
all. For heere, the ſecond com-
ming of Christ is revealed to
Saint John in a vision from hea-
uen, even in that manner in
which Christ will come at the
laſt day: For theſe five verſes

The great Assize.

containe in them nothing else, but a lively and heauenly description of the second comming of Christ to judgement, with all the circumstances belonging to the same.

The parts
of the
Text.

1

For first, if you would know with what Maiesty, Power, Integrity, Seuerity, and Terror, this great Judge will come, you may see the person of the Judge described in the first verse of this present Text.

2

Secondly, if you would understand what persons must be cited and summoned, who must appeare : Saint John saith heere, hee saw the dead both great and small, stand before the Judge : all that euer are, that haue beeene, or shall be, to the end of the world, must appeare before the Throne of Christ Iesus.

Thirdly,

Thirdly, if you desire to bee
instructed by what meanes, and
after what manner Christ Iesus
will proceed in judgement :
what shall bee the Evidences
and the Witnesses : what Iury
shall passe vpon euery man and
womau ; The Holy Ghost telz
vs, that the bookez shall be opened,
that God will Judge euery man
by his owne conscience ; for
that shall give euidence either
with or against thee, either to
excuse or accuse thee.

Fourthly, and lastly, if you
would know what shall be the
finall end of all men ; you
may heere see that they
whose Names are written in
the booke of Life, shall be
Blessed ; But Death and Hell,
and Sathan, and all vngodly
sinners shall bee cast into a
Lake of Fire and Brimstone

6
The great Assize.

for euermore, which is the second death.

Now having seene the meaning of the Text; let vs come to speake of the severall points, one by one in order.

I saw a great white Throne, &c.

This Verse containes in it a notable descriptiōn of the Judge himselfe. And whereas S. John saith, *Hee saw a great white Thorne;* that is, Christ Iesus reueiled it vnto him in a Vision; the manner of his second coming to iudgement; and with all commandeth him to write it in a booke, for the comfort and instruction of the Church of God for euermore.

Here then wee may note the great care and loue of Christ Iesus, towards his poore Church

Church and people, that hee
would not haue them ignorant
of his second comming to
Iudgement: But he doth make
it knowne to his Disciple *John*,
and bids him record it in the
booke of God for our instructi-
on, that so no man might be ig-
norant of it: but rather might
prepare himselfe by true repen-
tance, to meeete the Lord Iesus
Christ in the Clouds.

Now concerning the Visi-
on, Saint *John* saw a *Great white*
Throne: he saw a Throne set, and
this Throne is described by two
properties: First a *Great Throne*;
secondly, a *white Throne*. The
first shewes the wonderfull
Might, Majestie, and Power, of
the Judge: The second shewes
the Purity, Integrity, and Up-
rightnesse of the great Judge of
the whole world.

I
Great
Throne.

Mar. 25. 31.

part And as it was shewed unto
John in a Vision, so our ſaviour
Christ himſelf ſpeaketh of it, when he ſheweth, that as earthly
Kings, when they will make
ſhow of their Regall Power
and Dignitie, of their Maie-
ſtie; they ascend into the
Thrones of their Kingdome;
even fo Christ Iēſus, when hec
comes to Iudgement, hec will
come with all glory; all his
Holy Angels ſhall attend on
his Sacred Person: And then
hec will ascend into this Great
white Throne of his Glory, to
pronounce that finall sentence,
both on the ſheepe and on the
Goates.

¶ Heere then we ſee a manifest
difference betweene Chriſts
comming in the firſt to bee a
Mediator and Redemeer; and
his ſecond coming to Judge-
menſ.

ment. And surely it makes much for the comfort of Gods poore children, that though sicke they be in want, in misery, and pouerty, yet they shall be made partakers of this glory of their head Christ Iesus. Secondly, it serueth to astonish all hard-hearted sinners, which conserue Christ and his poore members: Christ will at last manifest his power in their just condemnation.

Seeing the person of the Judge is of such endlesse power, and glory, of such wonderfull might, and Maiestie: This must humble all men, when they come to stand in presence of so great a person as we doo when wee come to heare the Word Preached, and taught, and receive the Sacrement. If wee were to come into

Vſe 2.

diligencie

into the presence of an earthly Prince, how carefull and circumspetely would wee behauie our selues, to do nothing vnbeseeming the presence of so great a person. This is the great care men haue, when they come into the presence of an earthly Judge, to put off their hats, and to shew all tokens of reuerence: And yet it is a wonder, to see how vnreuerently men and women come into the presence of the Euer-living and most high God, into the presence of the great Judge of heauen and earth, the King of Kings, and Lord of Lords. When we come to pray, or to sing Psalmes, unto God, whow vnreuerently doe some sit with their hats on? would any man do it in the presence of an earthly Judge, or a mortall presence? Sure it is an vnreuerent

vnreuerent behauour to fit conuered, either when wee speake vnto God by prayer, or when God speaketh vnto vs in his word.

Againe, when men come to heare the word of this great ludge, the glorious Gospell of Iesus Christ: when they reade it priuately in their houses: it is wonderfull to see what little reverence they shew in the glorious presence of this great ludge. Would any earthly Prince take it in good part, if thou shouldest stand in his presence, and hee talke with thee for thy good, and thou shouldest even at that time turne thy backe vpon him, and fall to wiping of thy shoes, or some base busynesse? Though men dare not do this in the presence of an earthly Prince: yet when Iesus Christ shall

ſhall ſpeake vnto them in his Word and Gofpell, they will more regard the vaine and fooliſh talke of any boy or girl that shall prattle in their eares, then the heauenly voyce of this great Judge Christ Iēſus. Which ſhewes very plainly that they care not for Christ, and that they make but ſmall account of his Word and glorious Gofpell. Oh therefore let vs conſider when wee come either to ſpeak to God by our prayers, or to heare Christ ſpeak vnto vs in his word; that we come to appear in a glorious preſence; that ſo wee may come in fear and reverencē, as i becommeth the preſence of ſo great a Maieſtie.

Seeing then the Person of the Judge is of ſuch endleſſe Maieſtie, and power, wee muſt take heed

heed wee never doe wrong any
of his poore members ; for
Christ hee takes it as done vnto
himselfe, and hee will never put
it vp at our hands. Let vs
therefore embrace the councell
of the Prophet, *Kisse the*
Sonne least hee bee angry, &c.
Let vs regard his Word, em-
brace his Gospell, loue his peo-
ple, obey his truth, kisse the
golden Scepter of this great
and mighty Judge of the
world, least in his anger hee
breake vs in peeces with his rod
of Iron.

Psal. 2.12.

Secondly, this Throne of
Christ is called a *white*
Throne. Now this white
Throne, it betokens puritie,
beauty, sincerity, and integri-
ty : And therefore it shewes
that CHRIST IESVS
the Judge of the whole
world

2
White
Throne.

world, will iudge all causes, and
all persons, vprightly, sincerely,
and purely : no cruelty, no In-
justice, nor wrong will he doe to
any creature, but will proceed
most sincerely in all vright-
ness. Indeed, Iudgement in
this world many times swarneth
greatly: sometimes the Judge is
not able to search into the depth
of the Cause: sometimes for
feare hee dares not doe Justice:
sometimes for fauour he is with-
holden: sometimes bribes blind
his eyes, and peruerit the right
sentence. But it shall not be so
with this Judge of the whole
world. His sentence is a righte-
ous sentence, he will iudge ac-
cording to truth: hee is able to
 finde out any cause, and will ex-
amine it to the bottome: hee
feareth no mans person, hee will
not bee moued with fauour to
conceale

onſeale the trut̄. And as for
ewards, hee contemnes them
ill; therefore no doubt hee will
proceed according to iuſtice.

This ſerueth for the comfort
of Gods people in this world.

We ſee oftentimes the righteous
cause is troden vnder foot, mens
lands and liuings are detayned,
and taken from them by vnri-
ghteous Judges, and that vnder
colour of law. Well, let men
haue patience, and know this,
that there wil come a day, wher-
in there ſhall be iuſtice and true
iudgement done vnto them.

Here thy cauſe ſhall be heard, it
ſhall be righted, for Christ Iefus
will be a righteous Judge for
the poore, the fatherleſſe, and
the widow. Againe, we ſee how
the members of Christ, which
make conſcience of ſinne, and
care of their liues, to haue the
word,

Vſe 1.

word, and to walke accordingly, they be disgraced and despised of the world. Well, let us learne here to possess our selues with patience : for there will come a day of reckoning, where as our righteous cause will be heard, and we shall haue iustice, and all the contemners of Christ Jesus, and persecutors of his poore members, shall feele the smart of it.

Vſe 2.

Secondly, seeing Christ Jesus the Judge commeth thus with might and Maiesty, not as a Sauiour or Mediator, but as a Judge : I must admonish all men and women now to repente and turne vnto God in the time of mercy : *To seeke the Lord while he may be found, and to call vpon him while hee is neere.* Now while we live, Jesus Christ commeth vnto vs by his

Elay 55.6.

his Ministers, as a Sauiour to
saue our Soules, in mercy to
bring vs to Repentance. But
after this life hee will no more
come as a Sauiour, or a Medi-
ator, but as a mighty Judge full
of Majestie, full of Might, Pow-
er, and Glory. And therefore
ooke how men die, so shall the
Judge finde them. If thou die
in thy sinnes, and doest not re-
pent, and seeke for pardon at
the hand of the Judge, whilst
thou liuest here; There is no
hope of mercy after death. For
how death leaueth thee, so shall
iudgement finde thee. Cain di-
ed many thousand yeares agoe;
and Judas in their sins: so shall
the last day find them. For after
death, there is no mercy; but iu-
stice and iudgement.

And

And one sitting thereon.

The Per-
son of the
Judge de-
scribed.
Reu.14.14

Mat 25.31

Verse. 24

Now who this is, which sate
vpon this *Greate white*
Throne, you may see in the Re-
velation of Saint Iohn, the four-
teenth chapter, and the four-
teenth Verse, *I saw a white*
Cloud, and one sitting on it like the
Sonne of man, having on his head
a golden Crowne, and in his hand
a sharpe Sickle. So that wee see
that it is tha Sonne of man, e-
uen Christ Iesus God
and man, that shall be the Indg.
And so doth Saint Mathew call
him: *when the Sonne of man co-*
meth in his glorie, and all his ho-
lie Angells with him, then shall
hee sit upon the Throne of his glo-
rie. And againe he tides him by
the name of a King; Then shall
the King say to them on his right
hand

hendeth. This is taught by the
Apostle, who must all appear before
the judgment seat of Christ.

True it is, that our Saviour
Christ is King, Priest, and Prophet;
and also Prophesied in whom
was contained all the secrets
and wisdom of the whole world. And
such high Priest, whose sacrifice
alone was able to put away the
sins of the whole world. But
when he comes to the Throne of
his Majesty, to judge the quick
and the dead, he shall not come
as Priest or Prophet; for these
Offices of Christ are finished.
For his Propheticall Office, he
hath sufficiently revealed the
whole counsell of God his Fa-
ther to his Church and People:
First by his holy Prophets; then
by himselfe; after, by his Apos-
tles and Ministers. And there-
fore seeing that his Propheticall

1. Cor. 5.
10.

Office is finished; hee calleth not
himselfe a Prophet, but a King.
Againes Christ Iesus our
Priest, having once for all offe-
red vp that Propiciatory Sacri-
fice, for the sinnes of all the E-
lect; now their Office of a Priest
is likewise finished, and this Sa-
cifice must be no more itera-
ted and repeated. But now hee
commeth as a King, in all Ma-
iesty and Glory. For though
his Propheticall and Priestly
Office be accomplitshed: yet his
Princely Office is not finished.
But now Christ Iesus the
Iudge of quicke and dead, shall
beginne to manifester himselfe to
be a King to all Nations, to
men and Angells. Now shall
hee shew himselfe to be King
of Kings, and Lord of Lords,
full of all Divine and Heauenly
power and glory; For that now

at the name of Christ euery knee shall bow. When our Saviour Iesus Christ lived on earth he came in misery, ver-
y base and lowly; euery childe durst look him in the face. Then euery base fellow, euery sinfull wretch, durst mock him and spit in his face. Herod and Pontius Pi-
late, and the rable of the Iewes, durst then vse him at their plea-
sure. But now, He shall come as a King, full of Maiesty and glory, guarded and attended upon with many thousands of heauenly Souldiours, euen all his holy Angells; and then he will make Herod and Pontius Pi-
late, yea the greatest Kings and Monarchs to stoope. Nay then, all his enemies shall tremble and quake, Zech.chap.12.ver.10, and no dare to open their mouths against him. Oh then! what a

terroure may this bee to all wicked and vngodly sinnes, that haue in sinne to see him come, in that wonderfull Maiestie, to bee their Judge, whom they haue contemned, whose members they haue persecuted, and whose word and glorious Gospele they haue not regarded, but trodden under foote, for hee shall come with a sharpe two edged Sword to cut them in peeces, and a consuming fire to burne vp all vngodlie sinnes.

And as hee is a King to the wicked, so is hee a King to the godlie. Hee alone hath the Scepter of *David*, to the endless comfort of those that bee the children of his Kingdome. For, who is it that curbs *Lewisian*, snaffles the Diuell, brideth his force and malice? Surely this our King. Who is it that cuts

cuts the throte of sinne in his
members , and taketh away the
strength of sinne? Surelie this
King of Kings. Who breaketh
the brasse barres of death , and
pulleth out the sting of Death?
Our sinnes, that they sting not
our soules to the eternall death.
None can doe that but this our
King C H R I S T . I n s v s . Who
opens the gate of Heauen? who
puts his spirit into the hearts of
his children , making them to
crie *Abba Father*? to lift vp their
soules , and with ioy to longaf-
ter this kingdome of Heauen?
Surely , it is none other in Hea-
uen or Earth, but this our graci-
ous King : who being the onely
immortall and wise God , han-
ning the Key of Heauen and of
the bottomelesse Pitte; he alone
can kill and make aliuie ; he a
lone can lift vp to Heauen , and

send to Hell so hee alone, and none but hee, can saue and de-
stroy. O what a comfort is this
vnto all the poore Members of
C H R I S T I E S U S ? For what
greater ioy and comfort can
there bee to any poore soule
then this ; to know, that he that
is their Judge, is their Sauour,
a sweet Redeemer, a mercifull
Judge vnto them ? he will never
condemne his owne members :
Nay, he will crowne them with
his owne Selfe, and with his
owne Glory.

What must this teach vs ?
Surely, seeing our Judge is a
King, and that he alone is able
to saue and to destroy: this must
teach vs every man and woman
(in the feare of God) to yeelde
to this King that true loyalty,
that sincere obedience, and ser-
vice, which this our King requi-
beth

Malac. i. 6

rest of vs in his blessed word: If I be a Father, where is my honour? If I be a Lord, where is my feare, saith the Lord. So will Christ say; If I be a King, where is that loyalty, seruice, and obedience, that is due vnto me? Now Christ Iesus is a Spirituall King; and therefore he will be serued in Spirit and Truth. O then let vs all, with a godly purpose of heart, yeeld, and resigne our selues, bodies and soules to honour this King; and to performe vnto him true and spirituall obedience for euermore. Alas, it is not externall and outward seruice, which hee expects: he is not like an earthly king, but he regards the heart and the soule, that is a speciall thing in his seruice. And if wee shall thus performe this spirituall seruice and obedience, then

we

wee shall shew our selues to be
his loyall and dutifull Subiects
and then will hee acknowledg
vs for his Seruants : But if we
denie to him this seruice of the
heare, and giue it to any other,
hee will then cast vs off for euer
more.

Seueritie
of the
Judge de-
scribed.

Thus much of the Maiestie
of the Judge, and of his since-
ritie and vprightnesse in iudica-
ment. Now in the discription
of the Judge, it is further added
that from the face of this Judge
both *The Heauen and the Earth*
flee away : And this doth shew
the wonderfull seueritie of this
greate Judge of Heauen and
Earth. Wee know that men flee
those things that they feare and
dread: So herethe Heauen and
Earth do feare the glorious pre-
sence of Iesus Christ the
great Judge of the whole world,

and seeke to hide themselues, that they may not appeare before him. This flying of the Earth and the Heauens, and hiding themselues that they dare not appeare in the presence of CHRIST, this shews the wonderfull Maistic, and the great seueritie and terror of CHRIST Iesus the Judge: from whence wee obserue a three-fold instrution.

The Heauens and the Earth are voyde of sense, they are great and mightie Creatures: Againe, they bee verie goodlie and beautifull Creatures: Besides all this, they never committed any sinne: How commeth it to passe then, that they shal ffe & hide themselues from the glorious presence of the Son of God? *Auf.* They never sinned indeede, but yet the sinne of

Vſe 1.

of man is of that force, that it hath infected both the earth we treade on, and the heauens ouer our heads, many thousand miles aboue vs. Oh then, see how monstrous a thing sinne is in the sight of Almighty God, what a vile thing, that the contagion and infection thereof should hurt & infect the whole Heauen, and make them that they dare not abide the glorious presence of God their Creator. O, should we not abhorre sinne as the vilest thing in the world? W^e are afraide of the plague, because it infecteth and killeth mens bodies: But the plague of Sinne is a thousand times, and more, to be abhorred and fledde from; seeing it pollions and infects both body and soule; and is so contagious, that the creature is afraid to beholde

hold the face of the Sonne of
God.

Seeing both Heauen and Vſe 2.

Earth ſhall die and perish from
before the glorious presence
of Christ Iesuſ: Nay, they ſhall
burne with fire, as Peter faſheth.

Pet. 3. 10. 11. All theſe goodly
houſes, all thy golde & ſiluer,
and costly apparell ſhall be burnt
with fire: this may teach vs mo-
deration and ſobriety, in the uſe
of Gods creatures. What folly
is it, to ſpend all that a man hath
to build a ſtately houſe, and
yet in the end, it muſt be con-
ſamed with fire, and become
nothing else but fewell for the
fire?

That ſeeing the heauens and
the earth, theſe great and migh-
tie Creatures, theſe beautiſh
and exceilent works of almighty
Gods power, which haue no
Vſe 3.
ſenſe,

sense, nor feeling, nor never sinned: if these shall flie before the sonne of God, as beeing not able to indure his presence. Alas, what shall wicked and hard-hearted sinners doe? What shall become of the vile wretches of the World, which liue and delight in sinne? *Where shall the ungodly and sinner appeare?* what will become of all ignorant soules? what will become of the Blasphemer and Aduketer? If the Heauens and the Earth, these great and glorious creatures which sinne not, shall not beeable to stand in his presence; Then, what I say, will become of all prophane and ungodly sinners? Alas, they shall be even at their wretches ends, not knowing in the World which way to turne them, nor where to flie for succour; where shall they

they seeke for refuge, when as
the Judge himselfe is their ene-
my? who dares pleade for them?
dare any Saint or Angell? No,
no: No Saint or Angell dares
open their mouth to speake one
word in their behalfe; neyther
can any creature deliuer them
from the dreadfull vengeance
of this terrible Judge.

Verse 12. *And I saw the dead
in booke great and small.*

THys have you seenne the
person of the Judge descri-
bed by his wonderfull Maiestie
and power, wherewith he will
come to judgement; and also by
the great severitie and terrorre
that shall astonish both the hea-
uen and the Earth, and make
them to flee from before his pre-
sence.

Now

The per-
sons that
shall ap-
peare be-
fore the
ludge de-
scribed.

and how in this Verse, and the
which followeth, is declared
who are they that shall appear
before this great Judge. Namely,
*I saw the dead, both great and
small, &c.* or in other words no question
is Secondly, what evidences shall
shall be brought in, and what that
witnesses shall be produced, either
to excuse, or accuse, in these
these words; And the Bookes were
opened.

Object.

And I saw the dead, both great and small, &c. Before wee come so farre
to speake of the words, there may
arise a question. Namely, en
How this can be true that Saint John
saith, *He saw the dead, both God
great and small?* For we believe only
that Christ Jesus shall iudge, iuging
both quicke and dead; not one iuging
the dead, but the living: and ear
Paul saith, *Wee shall not all die, but
wee shall be changed: they than
wee.*

be living at his comming. Then how doth this place agree with them, seeing S. John saith heere, *He saw the dead?* Heere is none spoken of, but the dead no mention of the living.

I answere, Saint John saith, that *Hee saw the dead*: Not that hee saw not the living too. For hee saw (no doubt) both quicke and dead stand before God. But hee speaketh heere, onelie of ~~earth~~, of whome there might be some doubt. For if the dead, and they which haue beeene rot-ten so many Thousand Yeares, shall appeare, and stand before God: How can wee thinke that many of the living shall bee wanting? if that they which haue beeene dead for six Thousand yeares, and are turned to ashes, shall be brought to iudgement: happen (no doubt) they which bee

Ars.

D found

found liuing when Christ shall come to iudgement : So then it is euident, that though Saint John speake heere onelie of the dead , because there might bee some most doubt of them, yet he said, in a vision all men , both quicke and dead, stand before Almighty God , at the Barre of I ass vnt CHRIST.

Doct.
Comfort
to the god-
ly that
they shall
rise again

I saw the Dead. Hence may we rayse a double Doctrine. First, a notable comfort for the soules of Gods children ; namely, that the dead bodies of Gods children do not perish; they are not cast away, and lost, when they die, but they shall rise again. They shall bee purified and made a glorious bodie; and they shall stand in the presence of the Lord Iesus Christ , and shall see his glorie. And therefore let vs not thinke, that when deat

all death commeth and separateth
the Soule from the Body, that
when the body doth perish, and
is cast away: No, no: it shall
se againe: it is but layd in the
Graue, as in a sure Chest; and
here it is at Ease, and lieth a-
sleepe, as in a bedde of Downe:
but when CHRIST Iesvs shall
come to iudgement, it shall rise
again. For wee must know that
uerie true beleeuere is made a
member of CHRIST. And not
only our soules are vnted to
CHRIST, but euен our dead bo-
rdes, when they beelayd in the
graue; they still remaine the
are members of his mysticall
body, and therefore shall not
perish, but rise againe to glorie.
And for our further confirma-
tion in this poynt of Resurrec-
tion, let vs see how it is confir-
med to vs by the testimonie of

Dan 12.13

Ioh. 5.28.

the holy Scriptures : as that
Daniell; they that sleepe in the dust, shall awake, some to everlasting life, and some to everlasting shame.
 And the Lord God by the Prophet *Hoseas*, doth make vnto his Church this gracious promise, *Hosea 13.14. I will redeem thee from the power of the Graue, I will deliver thee from death : death, I will be thy death; O Graue, I will bee thy destruction.* This is cleared by the Testimonicie of Iesus Christ himselfe. The hour he shall come, in the which all they are in the graue, shall heare his voice, and they shall come forth. And they that haue done good shal goe into the resurrection of Life, and they that haue done euill vnto the resurrection of condemnation. This is taught by the Apostle of Christ Iesus, in diuers places of their Epistles. As, Behold the

she

1. Cor. 15.
52.

Phil. 3.21.

at shew you a Misterie : wee shall not
dye all sleepe, but wee shall be changed,
seyned that in the twinkeling of an
eyen, at the last Trumpe. And this
P^ress that which all of vs confess
vnto beleue, as one of the most
Principall Articles of our Faith;
sec^t the resurrection of the dead : So
v^ee, that we see it is cleere, that the
godly and the wicked shall both
rise. But the ends of their re-
surrection are different, the one
shall rise to life eternall, the o-
ther to perpetuall shame, and
eternall destruction : So that
nowsouer it shall bee a ioyfull
day to the Godlie, that haue the
slaying of Death taken away from
them through Christ his death,
v^eter the wicked shall haue no be-
nefite by it; and therefore vnto
them it cannot propperly be cal-
led a Resurrection, no more then
the taking of a malefactour out
shame.

of prison to bee executed, or
be called a *Deliverie*. But it shal
bee with the godlie and the wi-
ked, at that day, as it was with
Pharaohs seruants, *Genesis chapter*
40. both of them were taken out
of prison, but the one of them
to bee restored to his office, a
minister before the King, but
the other to bee executed, and
put to a cruell death : Euen so
shall it bee with the godlie and
the wicked at the last day : Both
shall arise out of their graues,
out of a prison; but the one to be
ever with the Lord ; ministering
praises vnto him for euermore,
the other to bee banished from
his presence, and sent into euer
lasting condemnation. For unto
them alone is the resurrecke-
on a benefit, where remission
of sinnes goes before, as wee are
taught in the Creede.

Thi

Vſe I.

This must needs bee a great comfort to God's Children, when wee can say with Job. chap. 19. *I know that my Redeemer liueth, and that I shall see him with these eyes: This same body shall Arise, this very body for substance; though purged & cleansed from sinne, yet the same for substance shall rise againe: and these my eyes which haue beene carefull to seeke Christ Iesus, to seeke his glorie, to reade his blessed Word, to releue the poore members of CHRIST; that these my eyes shall see my blessed Redeemer, to my endless Joy: And these mine eares which haue beene carefull to heare thy holy Word to sauе my soule: they shall heare his sweete and blessed voyce, saying vnto mee; Come yee blessed of my Father. For the bodies of God's*

1. Cor. 15.

children shall not perish, but
ſhall rife to glory, and bee made
like vnto the glorious body of
Iefus Christ. *Ob how this ſhould*
move all Men and Women, to vſe
their bodies well, to the honour
of Christ Iefus; ſeeing hee will
not let them perish, but will
crown them and gloriſie them
for euer.

Secondly, this muſt needs
bee a fearefull terror vnto all
prophane and filthy sinners, who
bestowed their bodies wholy in
the ſeruice of ſinne and Sathan.
They ſhall looke on him whom they
haue pierced, and ſhall lament,
Zachar. 12. 10. For euen their
dead bodies ſhall rife too; but
how to iudgement, to torment,
and to burne for euer in the lake
of fire and brimſtone. Thou haſt
ſet open thy wanton and adul-
terous eyes, to beholde vanitie
thou

thou hast delighted to heare vanitie, morethen goodnessse, thou hast vsed thy tongue to lying, deceipt, swearing, &c. and hast runne to vaine sportes, and pastimes on the Lords day, to the dishonour of C H R I S T Iasvs, to serue the Deuill, and thine ewne flesh. Oh know, that thy bodie shall one day rise againe to iudgement, to torment, to be cast into the Lake of fire & brimstone, yondards, boordw ards or

Consider the rich Glutton, hee shold bee a warning to all vngodly sinners. Hee gaue his bodie to all kinde of vncleane-nesse, pride, drunkennesse, &c. Hee gaue his tongue to lying, swearing, and cursed speakeing; and now is his body tormented and would giue euuen a whole world, if hee were Lord over it, for one drop of water, to coole his

Luke 16.

his flaming tongue. O let him
bee a warning to all sinners; and
teach vs to vse our bodies well;
to looke to our eies, to our eares,
and to set a Watch before our
Mouthes, for feare least wee dis-
honour G o d by them, and
bring endlesse Woe vnto our
selues. Well then, you see, that
as it is an exceeding great ioy
to Gods Saints, that they shall
rise againe; so is it a terrour vnto
the wicked, that they shall
Rise againe to Indgement, 1. Sam.
2. It were well with the wicked
man, wch the Drunkard, &c. if
their bodies might neuer rise; if
they might Rotte and Perish in
corruption, and that their soule
might bee cuen as the soule of a
beast, a vapour vtterly to be ex-
tinguished. But now there is
more behinde, they shall one
day come to iudgement: And
there

therefore Saint John telleth vs in this place, that hee saw the dead both great and small, stand before God. Euen our dead Bodies must rise, eyther to honour, or dishonour; eyther to ioy, or to paine; to saluation, or damnation: And therefore let vs be thinke our selues of this be times.

: Both great and small: These words may admit a double exposition: For it may seeme this, that by Great and Small is meant those that be great men growne; or else small children: Yong and old, all must appeare. For, wee see that many die euen little children, young infants of a span long; some againe diem men of yeares. Well, both great and small must appeare: none shall be so yong, or so little, but that they must stand before God;

Great and
Small,
who?

and

and none so great, or so strong,
but they must appeare likewise.
Secondly, by great and small
may bee vnderstood all sorts and
degrees of men, and women;
great men, and great women;
poore men, and poore women;
All sorts and conditions, must
come to iudgement, as well the
prince, as the subiect, as well the
rich, as the poorest Begger: as
though Saint John should haue
said; I saw all men that euer haue
bee[n], or shall bee to the end of
the world; none shall bee wan-
ting: the rich and poore, yong
and old, high and low, married
and vnmarried, bond and free,
all must stand before God. Oh,
what a wonderfull assembly will
this bee, to see so many millions
of thousands: It is a great sight
to see an Armye of Men of a
thousand: But here shall bee a
thou-

thousand thousands : Even all men, women, and children, that cuer haue beeene, or shall bee, to the worlds end : None shal bee wanting, the rich, and poore, young, and old ; high and low; bond and free ; all must stand before God : and therefore it is well called the day of the Lord, when all the of-spring of Adam shall stand before God.

Seeing S. John saw the dead both great and small, stand before God, that is all sorts of men and women, high and low, rich and poore, bond and free, all must appeare, and hold vp their Hand at the Barre of this great Judge : Surely, this ought to moue all men, both great and small, rich and poore, to make Conscience of their Liues, to repent of all their euill wayes, to turne to God by true repen-

tance;

*Vses di-
uerse, I.*

*2. Cor. 5.
Eſay 30.*

Acts 24.16

tance; for you ſee heere no excuse will ſerue the turne, no auyding of this appearance; all must appear: the very Diuellſ themſelues, and all the damned ſpirits muſt come to iudgement. *Tophet is prepared for the King,* the Judge, the Gentleman, the rich man, if they be wicked, their riches ſhall not bee excused, nor the pooreſt ſhall not be forgotten. Surely, and if wee haue any care at all, what ſhall become of our poore ſoules at this day? It ought to perſwade all men, both poore and rich, both Minister and People, to repent, to turne, to Almighty God, to leade new liues; that then wee may reioyce with ioy and comfort. This did make *Paul* to labour to keepe a good conſcience, before God and all men: and why? Because there would come a Day when

all

ll must rise to iudgement, and
iue a straight accompt of all
their Thoughts, Wordes, and
Worke. And the same reason
ould moue vs likewise to
eepe a cleare conscience. And
hat is the cause that men liue
in sinne, and defile their bodies,
with many thousand filthie sins?
Surely, because they thinke not
of this day whē they must stand
before God. If they could but
thinke of this Day, that they
must all come to a reckoning:
it would stay and bridle their
arnall hearts from many soule
nd filthie sinnes, which now
hey commit with greedinesse,

Cor. 5.11 Acts 17.3.

This will bee a blessed Day to
ll the children of God to heare
he Judge say vnto them, Come ye
blessed. O happy day, O blessed
day. But

But to the vngodlie sinnes
that liue in sinne, to the Drunkard, Blisphemer, &c. this will
bee a terrible and fearefull Day
to heare the woefull voyce of the
Iudge, *Goe yee Cursed into,* &
Oh dolefull voyce, Oh heauie
newes, O fearefull Sentence, O
woe, and ten thousand woes to
all vngodlie sinners : woe to them
to the blasphemer: Woe to the
drunkard, &c. Woe vnto all vngodlie
and wretched sinners: for
there is no escaping of this Sen-
tence. All must appeare, all
must stand before God, all must
come to their answere. None
shall bee so great to escape, or so
small to be forgotten. And then
woe to them that shall rise up
in this fearefull and woefull Sen-
tence, and heauie newes of con-
demnation. Oh, it had beene
good for such men, if they had
neuer

neuer beeene borne; or had beeene brought foorth as loathsome Toades or Serpents; for then beginnes their eternall misery and condemnation. O then, againe, and againe, let vs bethinke our selues, that wee must come to iudgement; we must bee called to a reckoning: wee cannot escape the sentence of Iudgement by any meanes whatsoeuer.

Agayne, where Saint John saith, Hee saw the dead: Heere is matter of endlesse comfort to all the poore members of Iesus Christ. In this life, who is more full of woe, who more full of payne in body and soule, then Gods children? Long and tedious sicknesses, many annoyances: Some bee sore from top to toe, as Job was; some maymed in bodie, as the poore man was

vſe 2:

John. 5.

E

Well.

Psal. x. 6.

Reuel. 2.

Well, when our bodies shall now arise, they shall not bee weake, or lame, or maymed; but a perfect body, sound and a glorious body. All paine shall haue an end, all woe shall cease. But as for the ungodly, it is not so with them: But they shall arise, that both body and soule may goe to hell together. Stand before God. I saw the dead &c. Heere wee see againe, that our accompts must beginne before God himselfe: wee must stand naked in his sight; and who then can thinke to hide his sins from him? Hee knoweth the Heart, and trieth the reines; and his eyes are like a flame of fire. O how this should moue euerie man and woman, often to be thinke himselfe of this time, when hee shall come to his accompt, euen before the eternall God,

God, who cannot be deceived,
nor bribed. If a malefactor come
before the Judge, that is guiltie
of treason or murder; how hee
quakes to thinke of the terror,
and severitie of the Judge! hee
is afraide, and trembles to ap-
peare in his presence. How
much more should wee tremble
and quake? And how should
hard-hearted sinners bee at their
vittes end, to thinke they must
come to stand before God? to
appeare at the barte of the euer-
laging, and most mightie Iehous,
who can cast both body and
soule into hell fire. O what se-
cure and carelesse wretches are
wee, that are nothing moued
with these things, to repent and
to turne to God, to leauue our
soule and filthie sinnes! And if
a poore Prisoner condemned
should laugh and bee merrie,

E 2 would

would not all men thinke him
to be a mad-man? And shall no
we bee worse then madde-men
if wee never come to thinke on
these things ? If a poore traucher
that hath but one penny in
his purse, shall come to an Inn
call for all manner of dainties
and never thinke of the shotte
would not all men thinke him
madde, and out of his wittes.
What madnesse then is in eu-
ry one of vs all, if in this our pi-
grimage, or trauaile on Earth
we spend our dayes in pleasure
bathe our selues in sport and pa-
stimes, earking and caring for
the things of this world ; and ne-
uer to bethink our selues, as I
say, Alas, what do I now ? I eat
I drinke, I carde, I dice, I take
my pleasure, and bathe my self
in delight : but woe is me I must
come to iudgement, I must gi-

my reckoning ! I must stand before God one day , and there giue an accompt . O that we had hearts to thinke of this ? both young and old, rich and poore, Minister and people , that wee must stand belly-naked before God , that wee must giue an accompt of all our Sinnes , to his Maiestie : It would bridle vs, and keepe vs from many presumptuous sinnes which now wee com- mit.

The end of the first Sermon.



The great Assize.

THE SECOND SERMON.

R E V E L . 2 0 . 1 2 . &c.

12 And I saw the dead booke
and great stand before God : and
the Booke was opened : and the
mother booke was opened, which
is the booke of life: and the dead
were judged of those thing
which were written in the booke
according to their works.

VE have heard alreade
dy the person of the
Iudge described vnto vs,
with what unspeakable
majesty and glory hee shall
come

come, to the great comfort of
the godly : and also with what
wonderful terror hee will come,
to the great terror of the wic-
ked. Secondly wee haue heere,
who shall bee cited to appeare:
Both great and Small: al must ap-
peare. Now follows in the third
place , the most speciall and
principall matter of all ; namely,
after what manner all men shall
be iudged, in these words: *And
the booke were opened, &c.* We
see that earthlie Judges are
brought vnto the Bench with
great attendance. They beeing
set, the prisoners are brought
forth , and are called ouer, one
by one ; and their matters are
heard, and witnesses produced :
and so according to their faults
they receive iudgement. Euen
so, at this great day of the Lord,
Christ Jesus shall come with a

1. Thes. 5. 8

thousand of Angels ; and before him shall stand all men and women, *Both great and small* : And then shall the Books be brought forth. Indeed we see, when an earthly iudge sits on the Bench, it holds a long time to trie causes ; such witnesses, and such evidences must bee produced. But it shall not be so at the last day. For when all men shall stand at the barre of Christ's judgement, they shall then be iudged according to the written Records, even according to the Bookes, for they shall then be opened.

Now if you would know what these Bookes bee, it is easie to know : for they bee even the particular conscience of euery man and woman : thy conscience is the booke that shall be opened, and that shall bee as good as ten thousand witnesses, either to excuse

Books, what
is meant
by them,

cuse or accuse thee before God. For there shall neede no other witnesse, no other euidence against vs at the last, but our own conscience. For as God hath his Booke of infinite Knowledge, whereby hee knoweth the sinnes of all men and women as certainly as if they were written in a booke ; and though men forget them , yet the Lord remembrieth them : So hee hath giuen unto every man and woman a booke, their owne conscience ; wherein are written all our thoughts, words and deeds , so as none shall escape. And the Bookes are two, the Booke of the Law, and the Book of Conscience : the one shewing a man what hee should doe, the other what he hath done. Against the booke of the Law, none shall be able to except. For the commandments

lements of the Lord are pure and righteous altogether. And as for the booke of Conscience, who can deny it, or except against it seeing the lord will now iudge a man, not by another mans conscience, but by his owne, the which he hath alwayes had in his ownekeeping, euен in his owne bosome.

Now, seeing heere what is meant by these bookes, namely euery mans particular Conscience: let vs come to search what bee the things written in this booke; and first, what vse we are to make vnto our selues from this: *Every mans booke shall bee opened, &c.* First, in these bookes are written euerie thought of our heart: none so secret, or so close, but it is here recorded. Secondly, euery speech and word of our mouth. Thirdly, e-

In the
Bookes of
our Con-
science is
written
1. Our
words.

very deed that men do. Thou hast sealed up all our sinnes in a bagge, saith Job; to shew the exact kind of keeping of them against that day of accompt. Surely, if there be any thing in a man to be maruailed at, I must needs confess that this is a wonderfull worke of God, that hee hath giuen to every man and woman a Conscience, which is like vnto a booke; in which is recorded all our thoughts, words and works. A wicked man, an vnchaste woman, how many thousand vile & filthy thoughts haue they in their mindes night and day? their hearts burne in lust and in vncleannessesse: now they passe away to them, they regard them not, they make little or no accompt of them. But (alas) they are all written in this booke of thy conscience: thy conscience markes

markes them, thy conscience writes them downe. And if thou repent not of them, and leauem them, O woe to thy Soule, when these Bookes come to bee opened and read ouer. For then thy conscience wil accuse and lay to thy charge, every one of them in order. Thou hast set my misdeeds before me, and my secret sins in the sight of thy Countenance saith David. Againe, in the heart of man, what anger, what enuie, what malice lurke therein? And they passe it ouer, and thinke it no matter. Well, know (beloued) that vnlesse you repent of the very thoughts of the hearts, euen these things will bee found wrirten in the bookes at the day of Iudgement; and what a lamentable thing will that be?

Secondly, as Conscience is priuie to all our thoughts, and will

will accuse vs of them at the day of Iudgement: so all our speeches are noted therein. What a number of wicked speeches passe out of the mouth of wicked and vaine men and women? what horrible and blasphemous oathes? what cursed speaking, lying, and slaundering? Now a wicked person, that thus abuseth his tongue so many Thousand times in a day, he cannot for his life remember them. Well, know that euerie sinfull Word thou speakest, is written in this booke, there it is recorded: and when this booke of the Conscience shall bee opened, it will discouer all thy sinnes, not onely thy filthy thoughts, but euery wicked word. Our Sauiour tells vs, that *wee must give an accompt of every wicked word at the day of Iudgement.* For though men la-

Mat.12.36
bour

bout to forget them, yet they are written in their conscience, & one day shall come to judgement : O how this should awaken vs all, and cause vs to look vnto our liues, to make a covenant with our eyes, as *Job* did, and to set a watch before our mouths, as *David* did ; and to lay aside our vaine oathes, and idle mirth, which (as *Solomon* saith) cannot want iniquitie ; seeing one day they must all of them come to judgement.

3 Our
workes.

Thirdly, if we come vnto the liues of men and women, wh^e (alas) they bee nothing almost but a continuall practise of sinnes, as the sinnes of mens liues the bee innumerable, euuen as the Sands on the Sea shore. Now though mens liues abound with so many thousand sinnes, yet wee see man perceives not, nor knowes

owes not one quarter of his
sines. It may bee hee knoweth
me s, but (alas) they forget
the greatest part of them. But
they bee all written in this
ooke of the Conscience : and they
all all come to Iudgement.
When these bookees shall bee
read, then all thy sinnes shall be
ade manifest, though never
secret : for thy Conscience
both marke them all, and pen
them downe against this day of
compt.

Now seeing what is meant by
this booke, our Conscience: And
ewise what bee written in
them, cuen all our thoughts,
words and workes : let vs come
see what vse wee are to make
of this Doctrine first. Hence
it of all wee may obserue the
delleſſe loue and mercy of our
god towards vs ; foretelling e-
uery

Vſe 1.

very one of vs now of the o
ning of these Bookes, that child
conscience shall bee laid open
these Bookes vncloſped, and vick
our thoughts, words, and w
must come to iudgement. Su
ly, it is to this end and purpoſe O
that we might prevent the d
ger that is to come, and labore
to keepe a good conscience, v
ſhed and purged in the blood
Chrifl, that it may not lay
our charge any one ſinne, b
affure vs that we are in the fa
of God.

Vſe 2.

Secondly, we ſee here that
is not enough for a man or
woman, to abſtayne from e
wordes or workes, but e
thoughts likewise, the very
of the heart. Paul complaines
this: and Peter bids Siomon M
gus to repent and pray; if perha
the thoughts of his heart might
pat

Rom.7.

Acts.8.

erdoned. I doubt not but the
children of God are carefull o-
uer their very thoughts. For a
wicked carnal man may abstaine
from some grievous sinnes; But
is a note of the true childe of
GOD, to repent of his euill
thoughts, and to bee carefull o-
uer them.

Thirdly, seeing euery mans
conscience is this booke, and e-
very mans sin is penned downe
herein: we may see the woefull
miserie of all those that haue de-
filed consciences, filthy and vn-
leane hearts. For looke how
their Consciences doe accuse
them, even so will God con-
demne. And hauing not repen-
ted of their Sinnes, they carry a
torment within them, name-
ly, a guilty and an accusing con-
science, which is their Judge
to condemne them, and their
hell

Vse.4.

The mean
to get a
good con-
science,

hell to torment them.

Fourthly, seeing the Book know
must bee opened, and every of th
mans conscience must come be
scanning; because sentence shall be T
passe, and judgement shall be spiri
awarded according to the But
things Written in euery man's con
Conscience : How should the F
cause vs all, both Minister and
people, to labour to get a good God
conscience ? If thy conscience be
good, thou shalt not fail to bee S
bee blessed; if thy conscience is d
filthy and polluted, thou art ad
cursed : And therefore it shoul
bee our chiefest care, our chie
fest Study, and our chiefest d
fire, all our life time to keepe
good Conscience. Now if you
aske, how is it possible to get
good conscience? I answere, for
the getting and keeping of faith
and a good conscience; we mu
know

John.17.

know that it is done by the vse
of the word of God. Sanctifie
them by the Truth, Thy word is
the Truth: All graces of Gods
spirit, are wrought by his word.
But that wee may get a good
conscience, we must.

First, repent of all our finnes:
wee must knowe by the Lawe of
God, what is sin & what is not.

Secondly, we must know the
heauie curse of GOD euен for
sinne, that the reward of sinne
is death eternall both of Bodie
and Soule. For men doe by na-
ture blesse themselues in their
finnes; and though we heare of
Gods Iudgements against sin,
yet whose heart is touched and
troubled? Thus men runne on
still in sinne, and feare nothing.
They meane well they say, but
yet liue ill, and thinke all is well.
Thirdly, till we see what sinne

F 2 is,

is, and then see the curse of God due to sinne, we shall never seriously trie our consciences, and see how our sins haue wounded them, that so wee may repente of sinne.

Fourthly, wee must bee grieved for our sinnes ; we must acknowledge and confess them begging for pardon of them and to hunger, and thirst after Christ Iesus : For there is nothing that can purifie the conscience, and quiet the Heart, but onely the blood of Iesus Christ applied to our soules by Faith with perswasion of the forgiuenesse of them.

Marke here then (beloued) when a man is thus humbled for his sinnes, and beggeth the pardon of them earnestly, with sighes and groanes ; then will the Lord send downe into his soule

soule, his blessed spirit; to assure vs of gods mercy, of the pardon of our finnes, that our wounds in conscience are healed, and this is done by the meanes of Faith, which purifies the Conscience.

Act 15. 9.

Vſe.

Hereby we may perceiue, that most men and women, are in a woefull case. For (alas) the greatest part are ignorant of the law of God, and know not what is finne, and what is not finne, and therefore cannot possible haue a good Conscience; For, *whatsoeuer is not of faith, is finne.* Againe, though men see their finnes, and often times their conscience checks them for sins, yet how few doe Bewayle their finnes? for I am perswaded that there is not so wicked a sinner, but sometimes his Conscience checks him. Indeede men see

Hebr. ii.

F 3 not

not the danger, and feele not
the wounds of conscience, be-
cause now their Bookes be clas-
ped, they be shut vp, their sca-
red Consciences bee now a
sleepe: But the day will come
that their Bookes must bee ope-
ned, and their secrets declared;
and then conscience will accuse
them, condemne, and torment
them.

Againe, when a man or wa-
man hath gotten a good con-
science, so as beeing truly hum-
bled for their sinnes, and beg-
ging pardon, they finde some
assurance of God's loue in
Christ, and that now their Con-
sciences doe not accuse them;
eu'en then must men take no
lesse paines to keepe and pre-
serue a good conscience; to doe
nothing to wound thy Consci-
ence, A mans Conscience is

a very tender thing. It is like the apple of the eye; if it bee prickt but with a pinne, it will not only blemish the eye, but endanger the sight: So conscience, it is a tender thing, if yee pricke it by sinne, it will blemish thy conscience, wound it, and even make hauocke of thy soule. And therefore saith Salomon, Counter-gard thy heart, & watch ouer thy soule, Proverbs 4. 14. that thou do no thing that may wound thy conscience.

The
meanes to
keepe our
conscience
pure

Prou 4. 14

Now, that we may keep these books of account, (our consciences) pure and good, we must doe two things. First, auoide all things that may any way hurt a good conscience. Secondly, vse all good meanes and helpes to cherish a good conscience. In truth all sin hinder a good conscience. Sinne is that which

F 4 wounds

wounds the Soule, and makes
hauocke of a good conscience
that is the verie cut-throate of
mens soules. And therefore, if
you would keepe a good Con-
science, take heede of sin, which
wounds a good conscience, and
makes it vnable to stand before
God at the last day.

But there bee two especial
lets and impediments of a good
Conscience : First, ignorance
of the Lawe, and the Word of
God. For when a man knowes
not what is sinne, and what
not; how can hee take heed least
hee wounde his Soule ? And
therefore wee see, Let a Man
come into his House at Mid-
night, hee can see nothing amisse,
and out of order; but let
a man come in at Noone, then
hee can espie the least disorder
even so poore, blinde, ignorant
soules.

soules, not knowing the Law of God, cannot see any wounds in conscience, nor nothing amisse in them. But let them come to the word of God, and looke in this glasse, then they shall finde themselues much out of order; to haue wounded Soules, and defiled consciences.

The other impediment of a good conscience is worldly lust namely the loue and exceeding desire of riches, honours, pleasures, &c. And hee that suffers these desires to haue place in his Heart, hee cannot possible keepe a good Conscience. Secondly the meanes to preserue and to keepe a good conscience be three,

First, to doe all things that may saue and cherish true Saving Faith, whereby our soules be assured of the Loue of God
in

Rom 10

in Christ Iesu, for the pardon of our sins. For Faith is the roote, and the foundation of a good Conscience; and without Faith there can bee no good Conscience. Now to preserue Faith, wee must often heare and reade the word of God, repent of our sins, acknowledge and confess them, and be humbled for them, and walke in the duties of Faith and repentence: And in so doing, wee shall finde more and more the comfort of a good Conscience: And therefore we must take heede we do nothing to break off the feeling of Gods loue, or to wound our Conscience.

Secondly, we must indeuour in all things to obey Gods will, and bear a constant purpose, not to sin in any thing. For, a purpose to liue in sin, and Conscience,

science, cannot stand together: so that where there is a purpose to live in sinne, there is neither faith, nor a good Conscience.

Thirdly, we must walke with God, as *Henoch* did, so to order our liues, as alwayes in the presence of GOD; and this will make vs keepe a good Conscience: and the want of this maketh men bold to sinne, because they consider not that GOD seeth them, and that they haue a conscience within them.

And another Booke was opened, which is the Booke of Life.

Thus when Christ hath examined the Bookes of mens Consciences, to view what is therein written, that Judgement may bee awarded thereafter. Now he sheweth that hee will open

What is
meant by
the booke
of Life.

EKO.32.31
32.

Psal.69.28

Ruel.3.5.

Reu.21.27

Phil.4.3.

open a second Booke, even the
Booke of Life. And of this booke
of life, wee shall see often men-
tion in the word of God, both
in the olde and new Testament
as that of Moses: Ob this people
haue grieuously sinned! Therefor
now if thou pardon their sinne,
mercy shall appeare: But if thou
wilt not, I pray thee rase mee
of the Booke which thou hast
written. Agayne, Let them be
put out of the Booke of Life, neith-
er let them be written with the rig-
hteous. Againe, He that overcom-
meth shall be cloathed in white ar-
ray, and I will not put out his name
out of the Booke of Life. And the
Holie-Ghost speaking of the
glory of the heauenly Ierusalem
faith; There shall enter into it no
uncleane thing, neyther whatso-
uer worketh abomination or lies.
But they which are written in the
Lamb

Lambs Booke of Life.

Now if you would know what
is heere meant by the Booke of
Life, it is the booke in the which
all the names of Gods Elect,
which in his eternall purpose
he hath chosen, be written, as it
were, with Letters of Gold; and
it is nothing else but Gods e.
ternall councell, purpose, and
decree, wherein he hath elected
and chosen a certaine company
of mankinde, to bestow eternall
life vpon them: for we must not
thinke that God hath any neede
of a Booke; but only for our vn-
derstanding hee speaketh thus:
Euen as a Capraine records the
names of his Souldiers, to call
them one by one; and as in Citi-
ties the names of the chiefe men
be recorded: So God hath as it
were, enrolled the names of all
his Saints, and engrauen them
in

in the booke of Life, with letters of Gold for ever, so as not one of them shall perish. Thus seeing what is meant by the Book of life, let vs see what wee may learne hence.

Vse. I.

Ruel. 3.5.

Rom. II.

First, hence wee may see the blessed and happy estate of all the elect and chosen Children of God. For all those which bee written in the booke of life, they bee blessed and happy for euer. If thy name bee written in the Booke of Life, thou shalt never perish. Christ will not blot out thy name out of the Booke of life, but acknowledge thy name to bee in his Booke at the latter day, to thine endiesse ioy and comfort. Whom G O D loues once hee loueth to the end. But woefull and wretched are those which are not written in this booke: for all these shall be shun out.

Reu.21.27

temt of Heauen, whose names
are not in the Booke of the li-
fe; but in the black Bill, the
Booke of death.

But here wee must take heede
the carnall reasoning of wic-
k'd Men and Women. Many
there bee who reason thus : If I
bre the child of God, and writ-
ten in the Booke of life, let mee
heue as my Lust, I am sure to bee
uerued. Others say, if I bee a Ro-
therobate, and not written in the
Booke of Life, why I am sure
shall bee damned, althoough I
eue neuer so well. Poore Soules;
they know not what they say :
they speake flat contrary. For if
God haue elected any man or
woman to eternall life, he hath
ordained that they should walke
in the way to eternall life. And
it is impossible that they should
runne on in sinne, and liue, and
dye

Rom.8.30

Vse. 2.

dye therein. And therefore write
men thus reason, they doe al-
cast away their owne soules. We
let all men know, that as God
hath ordayned some men to et-
ernal Life , and written thei
names in heauen; so he hath ma-
pointed the the means to wa-
in, to bring them thereunto.

Secondly, we are taught here
that the Lord hath a Booke
Life, wherein all the names
th'elect be written: we see here
what must bee our chiefest i-
and comfort , euен this : I
know assuredly that our nam-
are written in this *Booke of Life*
This Christ himselfe will teac-
vs, in that speech of his vnto his
Disciples, which rejoyced so
because the Diuels, were subdued
vnder them, and cast out by
them : Nay rather (saith our S-
aviour) Rejoyce that your names are
written.

for written in the Booke of Life : But
alas what doe most Men and
Women reioyce in ? To be the
son of a rich Man, a gentleman;
or nobleman; to haue gold and
siluer, Lands and liuings : This
makes men to bear themselues
aloft. But who is hee that reioy-
ceth in this? That he is the Son
of God, that his name is written
in the Booke of Life ? Well;
thus having obserued from the
word of God, what is meant by
this Booke of Life ; namely, the
eternall decree of Gods electi-
on ; heere-hence commeth two
weighty poynts to bee consid-
ered of vs : First, whether it bee
possible for the child of God to
know whether his name be writ-
ten in the Booke of Life, or no:
Secondly, if it be possible, then
by what meanes we may attaine
to this knowledge, to be assured

G that

that our names bee in Heauen,
that wee are in the number
those that shall be sauued. And
these are two most necessary
fruitfull poynts to be knowne
all Christians.

Whether
it be possi-
ble for the
childe of
God to
know
whether
his name
be written
in this
booke of
Life.

Concerning the first point
whether it bee possible for the
child of God to know whether his
name be written in the booke
of Life or not. The Church
Rome holdes, That no man can
certainly know whether he be
the child of God, or no. Nam
they condemne this as a foul
fault, and bolde presumption
for any man to be certainly per-
swaded of this, That hee is the
child of God, elected in Christ
Iesu ; and that his name is writ-
ten in the Booke of Life. They
say, wee are to hope well, &c
But (alas) shall wee venture the
saluation of our soules vpon a

uncertaine hope? No, we must
goe farther, and labour to be as-
sured, and certainly perswaded
of this. That our names are
written in the book of Life: and
that a true Christian, man or
woman, may assuredly bee per-
swaded, & certainly know, that
the he is the child of God, it is out
of question, if wee will beleue
the holy ghost. Else why should
Peter will vs to giue all dili-
gence to make our Election sure?
And why did our Sauiour bid
his Disciples *Rejoyce that their
names were written in the booke
of life*, if they could not know
Againe, euery Article of our
Christian faith doeth confirme
the trueth of this Doctrine;
where we are taught to beleue
the Catholique Church; and
that wee are of the number of
Gods people. We beleue the

² Pet. 1. 16
Job 19.
Rom. 8. 16
Luke. 10.

pardon of our ſinnes and th
we ſhall haue life euerlaſting,

Now then you ſee how li
we are behoden to the Chur
of Rome, who hold that wee m
not bee certainly perfwaded
our Saluation ; but muſt o
hope well. Did not Job know
Did not Paule know it? Then
no man doubt of this, but t
children of God may, and d
know it, that they ſhall be ſau
And therefore let vs beleve d
doctrine, and embrace it : A
withall, let vs abhorre the D
ctrine of the Church of Rom
which is contrary to the Gosp
of Iefus Christ. For what co
fort can any Christian haue,
hee know that he is the childe
God? How ſhould wee dare
call vpon God? How can we
at peace in our Soules? W
what comfort can we perfon

Job 19.
Rom.8.38

obedience vnto God, except
we find this blessed perswasion,
that our names are in this book;
and that wee bee the Elect and
chosen of God?

Secondly, now the next question is, How any man or woman may come to this certaine knowledge, whether his name be written in this Booke, whether he be the childe of God, or not? And this you see is a matter of no small moment, but a most weightie matter, and concernes our Soules very narrowly; and therefore let vs bee carefull to listen vnto it, that we bee able to prooue our selues whether we be in the Faith or not, whether we be the sonnes of God, or not, and so whether we shall bee saved, or not. O, it is matter of endlesse comfort to Gods children, when they know this, that

they be the children of God; and are
that eternall life belongs vnto them,
it will stirre them vp to obey God with ioy and cheere
fulnessse, in all his commandments.

By what
means we
may come
vnto this
knowldg.

Exod. 39.

Now there be two wayes to
know it ; one is by ascending into the
heauen, into the priuie counsell of God. But this is a dan-
gerous way, and not to be attempted of
any man , because Secret things belong to God : But things re-
vealed to us, and our Children. And his wayes are past finding
out. And therefore this way no man must dare to assay.

Besides this , there is yet another way to know whether our
names bee written in the Book of life; and that is by descending
into our selues ; and by certaine
markes and testimonies in our
owne hearts, to prooue that we

are

are in the number of Gods elect
For as Salomon saith. *As water*
bewereth face to face : Even so the
heart sheweth man to man. Even
as a glasse sheweth what a mans
face is : so will a mans heart and
conscience shew what man is in
the sight of God. Then, if you
would now know whether your
names be written in the Booke
of Life ; that is, whether you be
the elect of God, and Heires of
eternall Life ; you must now en-
ter into your owne soules, *prou-*
ding your selues; and you shall certain-
ly know whether you shall bee
saued or damned. For if thou
finde in thee the true markes &
notes of Gods childe, thou nee-
dest not feare but that thy name
is in this Booke, and thou shalt
certainly bee saued. But as for
wicked and prophane men and
women, that make no confi-

Pro. 17.19

2 Cor. 13.

Rom.8.15

ence of sinne, they shall haue
of their teeth, vpon this examina-
tion, sing the dolefull Tune
I am a damned sinner, I know no
what wil become of my poor
Soule at the day of Judgement
And therefore that we might know
some measure trie our selues
and judge whether we be in this
booke, and so shall be saued; let vs
vs search out of the holy wri-
t. of God, some certaine marks
of Gods children. The first mark
whereby we may know whether
we be elect or not, is the inward
testimony and witness of God Sa-
i. spirit, *Yee haue not received the ex-
spirit of bondage to feare again the
but yee haue, &c.* Wherby Saint
Paul tells vs, that wicked and va-
gadly sinners, which haue no
the spirit of God to guide them
but liue in sinne ; they haue on
ly the spirit of Bondage, the ma-

haue no true peace in their souls
but they that be the children of
God, haue the Spirit of Adop-
tion, who seales vnto our hearts
the assurance of our adoption,
and election, and doth make it
knowne vnto vs, that we are the
Sonnes of God : *For his Spirit*
doth witnessse to our Spirits, that
we are the Sonnes of God, Romans
8.16.

And, what no man might de-
ceive himselfe, and thinke hee
hath the testimonie of Gods
Spirit, when hee hath it not:
Saint Paul giueth vs two most
excellent Notes, to know whe-
ther wee haue the testimonie of
Gods Spirit, yea, or not. It
maketh vs cry, *Abba Father.*
Where the Spirit of God doth
witnessse to any mans soule that
hee is the childe of God; It will
make him cry to God, & even
fill

fill Heauen and Earth, with crying and teares, with sobbes and fighes for the pardon of his sinnes. And hee which hath not this in him, that hee cannot erie vnto dred God for pardon of his sinnes; yea this man cannot truely assure himselfe that hee is the Childe to of God. And though men say, they hope to be saued, yet (alas) som they seldome or neuer pray vnto God for the pardon of their sinnes.

Secondly, if wee finde the testimony of Gods Spirit, that ma wee are the children of God; It will make vs, not only, to bee earnest with God for pardon of the our sinnes, but it will make vs soe cry, *Abba Father*, that is, it will shal make vs beare the tender affection of a duetifull childe, so as ned we shall bee afraid to offend so ster louing a Father. And therfore by all

all those which delight in sinne,
and are not afraide to offend
God: Surely, they can finde no
assurance, that they be the chil-
dren of God. And therefore, if
you desire to be assur'd that your
names be in this Booke; labour
to finde this testimony of Gods
Spirit, to witnesse vnto your
Soules, that you belong vnto
God, and labour to bee earnest
in prayer vnto God, for that is a
speciall worke of Gods Spirit.
The second meanes wherby we
may know, whether our names
be written in the Booke of Life;
is by the word of G O D. For,
the word of God tells vs, who-
soever beleeueth in Christ Iesu,
shall be saued. But the childe of
God hearing this promise ope-
ned and applied, by the Mini-
sterie of Gods word, is able to
say, I beleeeue; and am able to
apply

1 Cor. 4.
12.

apply this promise to my selfe
For no man hath Faith, but he
knoweth that hee hath it, and
therefore can say , seeing I be
leeue with all my heart, surely
know I shall be sauied.

Thirdly , besides the blessed
testimony of Gods spirit, which
cannot deceiue , and the witnes
of the word of G O D; wee may
know our Election by the fruit
and effects thereof. As wee say
a man is aliue, so long as we see
him breathe ; and can iudge of
the Tree by the Fruits: Euен so,
by the effects of Election, wee
may know whether our names
be in the Booke of Life, or not.
Now the fruities of Election be
set downe by the Holy Ghost,
that al men might be able to ex-
amine and try themselves, and
know whether they bee ordai-
ned to Life, or not : *whom G O D*
prede-

predestinated, them also bee called,
& whom hee called, them also bee
Iustified, and whom bee Iustified,
them also bee glorified.

Rom.8.30.

where we may beholde the
markes of our Election. For all
that bee elected to Life Eter-
nall, and bee written in this
Booke ; they are first called ;
secondly, Iustified ; and Third-
ly, Sanctified. So then, if you
would know whether you bee
elected to life, looke to these
three effects of Election. Art
thou Called? Art thou iustified?
art thou Sanctified? Then sure
thou art Elected : But if thou
hast not these three, then canst
thou not assure thy selfe of thy
saluation.

So then, the first fruite of our
Election is our effectuall Cal-
ling, when as God doth, by the
Preaching of the Gospell, call

vs out of the World ; from our
olde sinnes, to be of the number
of his people, to liue as his chil-
dren. Againe, when a man com-
meth to the preaching of the
Word, to see his sinnes, and
Gods anger for them ; dislike
them, is grieued for them, be-
wailes them, and begs the par-
don for them, and beginnes to
become a new man ; to beleue
in Christ Iesus , to seeke after
Gods Kingdome : Hee which
findeth this effectuall calling in
him, hee may assure his Soule,
that hee is predestinated to E-
ternall Life. But wee must take
heede that wee deceiuie not our
selues with an outward calling,
for our Sauiour saith ; *Many are
called, but few are chosen.* Ma-
ny doe heare the word of God
with the eare : but wee must la-
bour to finde the spirit of God
to

to preach vnto our Soules ; to
apply the word to our consci-
ence, to beleue it, and to obey
it. And therefore, they which
live in their old sinnes, as blind,
ignorant, and Prophane, as euer
before ; (alas) how can they
hooke to be saued ? seeing God
chooseth none , or saues not any,
but whom he calleth effectually
by the Gospell, and seuers from
the rest of the world.

2 Thess. 2.
13.

Secondly , the fruit of Elec-
tion is Iustification : *For whom
hee predestinates, them bee called:*
So then heere is another token
and marke, to know whether we
be Elected , namely, or Iusti-
fied. Now, this is an especiall
grace of God, to iustifie a poore
inner that must be saued. And
whosoever is not iustified, can-
not be saued. Iustification hath
two parts. First, the pardon of
sinne,

finne : secondly, the imputation
of Christ's righteousness ; For
that, before a man can bee iusti-
fied, hee must repent him of his
sinnes, know them, hate them,
and begge the pardon of them
and then Christ Iesus will affir-
m vs of the pardon of them. And
therefore, if wee would know
whether we be iustified, or no
we must looke whether we haue
truely repented, yea, and haue
beeke truely humbled for our
sinnes, and got the pardon of them
all. Secondly that we
may bee truely iustified, we
must haue a true faith in Christ
Iesus, to lay hold vpon him,
be perswaded and assured in our
soules, that Christ died for me,
shed his blood for me, obey
the Law for me, and will couer
all my sinnes in his Righteous-
nes. So then, make the conclu-

ion; where there is repentance, there is remission of sinnes ; where there is remission of sins, there is iustification ; and where there is iustification, there is saluation. And on the contrarie parts; where there is no tepenance, there is no remission of sinnes ; where there is no remission of sinnes, there is no iustification ; and where there is no iustification, there is no saluation. O then what shall become of those that liue in sin, delight in sin, and never (as yet) could wchched one teare for their manifold and gricuous sinnes ? They can not finde themselues to bee iustified ; they can haue no parson of their sinnes, so long as they liue in sin. And therefore if you would know whether you shall bee saued, or not : la-
sute first of all to repent, and

to lay hold on Christ by Fa
that ſo he may couer your ſe
in his blood.

Thirdly, fruit of Election
ſanctified. And this is a ſpeciall
marke of Gods child, to bee
generate, to be ſanctified. Now
Sanctification ſtandeth in two
parts: firſt, they muſt die vnto
finne: ſecondly, they muſt riſe vnto
to righteouſneſſe. And would
you know then assuredly, whether
your names are written in
the Booke of Life? Looke vnto
to your ſoules. If you finde that
you are ſanctified, if you haue
your olde finnes, and filthie
wayes; if you loue Vertues, and
delight in all holy duciies; then
it is a certayne token that ye be
long vnto God. For there is no
condemnation to them that are
in Christ. But if you doe ſauour
the things of the flesh; lying,

2. Thes. 2.
13.

Rom. 8.1.

the old sins; Drunkennesse, &c.
why then certainly, you haue
no assurance of Saluation, that
you can be saued: But you must
needs sing this dolefull Song,
know not what shall become
of my poore Soule, whether I
shall be saued or damned: Nay,
thou liue in sinne, thou maist
justly feare that thou art a fire-
and of Hell: For, *Hee that is
borne of God, sinneth not: 1. Job. 5.*
3. And, *Let every one that calls
the name of the Lord, depart
from Iniquitie, 2. Tim. 2.* Thus to
die to sin, and to liue to righte-
nesse, is a sure token that wee
long to God. Thus you see,
how a man may come to know,
whether hee be elected, and or-
doyed to life, or not. Now let
see what vse ariseth hence.

Seeing God hath his booke
of life, in which he written the

names of all those that shall be
saued, and none of them shall
perish : hence cometh endlesse
comfort to all Gods childe. If
thou finde that thou art his
childe of God, and thy name
is written in Heauen , no man
can hurt thee, though thou be
poore, sicke, full of sores, in affi-
son, hated, contemned ; yet nought
can hurt thee. Nay, nether
the gates of Hell can stoppe
uaile against thee : no damnation
can come vnto thee. For the
God doe iustifie, who can doo
deinre? For at the day of Iudg-
ment, Christ Iesus wil take an
Booke of Life, and call vs uied
ing; *Come yee blessed:* So as the
shall not come to a terrible
Iudgement, but to a louing rece-
uiour.

Secondly, seeing that it may be
excellent a thing to haue min-
istrye,

names written in this booke; to
ſee the elect child of God; wee
diſtould labour for this aboue all
things in the world; for without
this, wee can haue no ſound
comfort, eyther in life or death.
And therefore our fauour bids
you in the tenth of Luke, not to
impaſt our ſelues of Learning, or
wiſedome, or Ritches: whereaſ
y, theſe are but vaine things; but
rejoyce that our names bee
written in heauen.

For Thirdly, ſeeing God hath a
booke of Life, and hath written
downe the very names of euerie
man and woman, that ſhall bee
ſued; and hath withall shewed
the way that leads vnto Life;
and vntelleſſe we walke in this way
we can not come vnto it: It is
our wiſedome to walke in the
way that leades to Life, in the
practise of Godlienesſe. Wee
nan

are Vessells of Honour, and
therefore must live soberly,
justly, and godly, in this present
world. Not so serve sinne, or
Sathan any longer: But as we
are redeemed of the Lord, to walke
from strength to strength, from one
degree of Perfection to another,
till at length wee appear before
thee the Lord, and there
reape the happy reward,
even the full fruition of
all happiness, and
eternity, that for ever.

Second more. v. o. d. 3
Good Hearted, & now bese-
bewed! If I had but
old I could tell you

The end of the second Sermon.

21. 2. 16. 16. 16. 16. 16.
21. 2. 16. 16. 16. 16. 16.
21. 2. 16. 16. 16. 16. 16.
21. 2. 16. 16. 16. 16. 16.

The great Assize.

THE THIRD SERMON.

REV. 20.12.13.

And the dead were judged of those things which were written in the Bookes, according to their workes.

3 And the sea gave up her dead which were in her: And Death and hell delivered up her dead which were in them, and they were judged every man according to their work.



Concerning the Booke of Life, wee haue heard already what is meant

H 4 by

by us; namely, the Councill under
Decree of God's Electio[n]e, whereby hee hath chosen a for
taine men and women from amonst
of the lumpe of mankinde, vpon whom hee will bestow Eternall
Life.

Secondly, wee haue learned
that a man may; nay, euery Chri
stian man and woman ought
be assured that his name is wri
ten in it.

Thirdly, wee did set down
some means out of the word
God, whereby a true Christia[n]
may bee assured hee is elected,
namely,

First, the testimony of God's
Spirit, which cannot lie,

Secondly, by the fruities and
effects of Election; as Voca
tion, Iustification, Sanctification
loue of the Brethren, and ob
dience vnto all the Command
ments.

Rom. 8.16

1. Cor. 2.

1. Joh. 3.14

Commandments of God. And therfore
Kinges stands vs all in hand to labour
for this assurance of Election,
else we cannot be saued, *Luke 10*
20. and without it, we can haue
no true ioy vnto our Soules.
Surely, mens carelesues in this
poynt is great: Nay, their care
to make their lands & leafes sure
will bee a meanes to condemne
them for their want of care in
this poynt.

Now Saint John proceedeth
in the Description of this last
Iudgement, even as it was de-
clared vnto him by the Lord Ie-
sus Christ himselfe in a Vision;
and sheweth after what manner
wee shall bee all iudged, *Even*
according to those things written
in the Booke, according vnto our
workes. You haue heard before,
that hee saw all, both great and
small, stand before God; none
shall

After
what man-
ner all
men shall
be iudged.

shall bee wanting, or absente themselves. Now it might be wondered how this great multitude shall bee iudged; how euerie mans Booke should be read, and euerie mans cause should bee tryed. For we see what a long time it holdes our Judges heere to trie a few persons; such calling for Evidences, such prouing of witnessnes, such preferring of Inditements. But Saint John saith, It shall not bee so heere, for all must proceede according to the written Records: And according to these things which bee written in the Booke: So as when Christ Iesus the great Judge, shall once sit vpon the Throne of his Glorie attended by his holy Angells; then shall the Bookes of euerie mans conscience bee opened, and then they shall afresh call to mind

minde all their sinnes. John xviij

In these words we anced ob-
serve three speciall poynts. Item

First, who they are that must
come to this Iudgement; namely,
the dead, euен they which
haue lien many thousand yecres
rotten in the graue, Item

Secondly, the means where-
by they must bee tried; euен by
those thing which be written &
recorded in their books.

Thirdly, the Touch-stone of
this tryall; namely, the written
word of God. And first of the
persons. Item

It is not to bee doubted but
that Saint John meaneth that all
must come to iudgement, *Both*
great and small must stand be-
fore God. But why doth he say
heere, *And the dead shall bee
judged?* It is to be obserued that
he names so expresselly the dead
eu'en

euēn thoſe which haue liuen ro-
ting ſo many thouſand yeeres
muſt come to iudgement; then
muſt be called to acompt, yea
their olde ſinnes muſt bee now
brought to light. For this is the
wicked thoughts of many ca-
nall men, that when a man is
dead, hee is well; then all his
ſinnes die with him, hee is for-
gotten, and his ſinnes are no-
ſpoken of. But Saint John ſaith
heere, that euēn the dead muſt
come to iudgements; euēn their
olde ſinnes muſt come to light,
and they muſt anſwere for them.
It is nigh ſixe thouſand yeeres
ſince Caine flew his brother, yet
this ſin of his is not forgotten;
though Caine bee dead ſo long
ſince, yet his ſinnes are not dead.
No, no, Caine one Day ſhall
come to acompt for his ſinne.
Judas, hee did for vile lucre ſell

his Maister many hundreds of
yeares agoe ; hee is dead and
gone : but at this day hee shall
be called to accompt. So in our
dayes, many men thinke , when
they die, their sins shall never
be brought to light. The Vsu-
rer, hee getteth his goods by
wicked and vngodly meanes, he
groweth in wealth ; when hee
dieth, hee thinkes hee shall ne-
ver heare of this sinne againe:
So the Drunkard, Swearer, Pro-
faner of the Lords Sabbath,
&c. They are perswaded , that
death will end all their miserie:
Ah (poore soules) it were well
with them indeede , if Death
might end their wofull miserie :
But alas, alas, death is euен as a
wide Gate , to let them haue
some paſſage to endleſſe Wo,
and miserie. For when they bee
dead and buried, their ſinnes do
not

not die with them, their misadge
is not then ended: O no, the oſe
begins their endles miserie, and in
torment: Oh it were good thou
mift haue no more beeing alſo
ter Death. It had beeene goodome
for ſuch men, they had neuerine
beeene borne; or being borne the
that they had beeene made rather one
a Poade, or a Serpent; for inome
death they haue an end. But iate
is not ſo with a filthie and an vniſſ
godly ſinner. For when hec iſtou
dead and buried, euen then be
ginnes his greatest woe and miſ
fery: for euen the ſinner that iſtou
dead a many thouſand yeeres, iſtou
muſt for all thiſ come to iudge
ment. And therefore thou thaſt
liueſt in ſinne, in adultrie, &c.
remember, that althoſh thou
die, yet thy ſinnes doe not die,
with thee: No, no, both thou
and they muſt one day come to
iudge.

Judgement: thy old finnes, and
the ſoſe which thou haſt commit-
ted in Secret, they muſt come
hewe to light.

Seeing that the dead muſt
come to iudgement, that haue
laine many a hundred yeares
in the graue, and then their olde
herettes, and ſecret finnes, muſt
come to light: Oh let vs then
watch ouer our liues, and haue
this ſtill in our mindes. Well,
though I die and rotte in the
graue, yet my finnes ſhall not
die, my euill wayes cannot bee
buryed, they muſt come to
light, that ſo wee may never
are to finne; thinking as many
bee, that when they bee once
dead, they ſhall neuer come to
accompt for their finnes. But
aint John ſayth heere, that the
dead were iudged, euen thoſe
whom wee forgot, and whoſe
finnes,

vſe.

stances wee would thinke wee
never bee called to accompt, vpon
vnen they must come to a reckoning.

In the next place, Saint Iohn
tells vs, how all men shall be
tryed, and according to whose
Sentence shall bee awarde. Con
Namely, according to those
things written in their Bookes sent
Heere is the Evidencie, heerom
no witnessesse to bee produced, vrit
for a mans conscience shall bee
euen as good as a thousand wit
nessses. Now, what is hee
meant by the booke you haue
heard already, namely, the par
ticular Conscience of euer
man and woman. Thy Conscie
nce is the Booke; that is, the
Evidencie: No other witnes
shall bee produced, but euer
thy owne conscience. Against
the things which bee written in this

vouant God to take all possible
preuides, to keepe a cleere conſci-
eſſe[n]ce before God and Man.

O that wee could iuinate this
blessed Apostle / that ſeeing we
ll be moſt all come to judgement,
whiſeſſing our bookeſ, euen our
conſciences muſt bee opened
thoſe and diſclosed , and wee receiuſ
our ſentenſe of Saluation, or Dam-
eneration, according to the thiſgs
comiſſed in our bookeſ : that
all bee could Labour , that no
wilfuly ſinne , might blot our
bookeſ, but that we could keepe
hem cleere and faire , in the
eysight of God : it ought to per-
uade vs all, aboue all thiſgs in
the Worlde , to looke to thiſ,
to keepe our bookeſ faire. For
our Conſcience doe accuse
eueris ; God is greater then our
Conſcience, and knoweth all
thiſgs.

Secondly, seeing Sentence must passe according to the things written in our Booke, and these be not only the gross sins of the World themselves, but euен the vile and vnclean thoughts of our Hearts ; euen these must come to iudgement. Then let vs all bee carefull to abyde not onely the outward Actions themselues, but euen these vncleane Thoughts of ours : for euen they must come to iudgement. Alas ! men thinke their thought is free, that they shall never be arraigned for their viles and vngodly Thoughts. But *Saint Paul* saith, *Thoughts shall either accuse, or excuse us.* And who so euer doth truely repent, they doo repent euen of their viles and vngodly thoughts : For if we had no other sins written in the booke of our conscience, but

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euen our sinfull thoughts ; euen
they were enough to condemn
us both Body and Soule for e-
uer.

Neither may wee content our
selues to thinke wee are in good
case, if wee can say, I am no
Drunkard, no Fornicator, &c.
No, looke to thy Booke, that
there be not so much as an Idle
word written there : For euen
they must come to iudgement,
our Sauiour saith , *I say unto
thee, that for euerie Idle word, men
shall give an account at the Day of
judgement.*

And that wee might know in
particular what is written in our
Bookes S. John saith, *That wee
shall bee iudged according to our
works.* So it is. 2. Cor. 5. 10. Wee
must all appeare before the iudge-
ment Seate of Christ, that euerie
man may receive the things which

2. Cor. 5.
12.

Reu.2.8.
Mat.25.41
Reu.14.13

are done in his Body, according to
that he hath done, whether it be
good or evill. We ſhall be iudg'd
and receiuē Reward according to
to our workes. If thy workes be
good; then life, glory, and ſaluation.
But if thy workes be evill; then
Death, Destruction, and
Damnation. Good workes ſhou
though they cannot merit, yet
they will ſhew that faith that is de
in the Heart. So when an evill
man dies, his evill workes go
with him; his galled conſcience
will not leaue him, neither in life
nor death.

Doct.

Hence then we ſee, how
men and women ſhall bee trou
at this dreadfull day, euening
our workes, eyther they ſhall be
acquitted and absolved, or
Condemned by their workes.
For though no man can mer
life and ſaluation at the han
me

ng of God, by his workes ; yet wee
must know, that iudgment shall
proceede at the last day accord-
ing to mens Workes. If thy
workes haue beeene good, holy,
vnjust, and pure : then thou shalt
receive life, happiness, glory,
and saluation. But if thy workes bee-
re found to bee wicked, vnjust, and
yngodly : then nothing but
death, hell, and damnation, be-
longs vnto thee for them.

Well, what should this teach
us ? Seeing we must all receive
sentence euen according to our
Workes ; Surely it ought to
move vs aboue all things in the
world , to labour to abound in
good workes : to abound in all
holy duties, and graces of Gods
Spirit ; in knowledge, faith, re-
pentance, loue, zeale, cloathing
feeding, and lodging the poore
members of Christ Iesus : For
vse.

according to our workes shall be our rewarde be. And though our owne workes can merit nothing at theur hand of the Judge; yet hee be aming a most bountifull and mercifull Sauiour, hee will crowne other his owne workes in vs , and theyl rewarde them in his mercie, though wee merit no an d thing.Dost thou relieue a poore ring member of Christ Iesus ? Dost thou giue a cup of cold water to a Prophet , or a Minister of the word of God? Christ doth promisse thee of his truth, hec willing, not let thee loose thy rewarde. True it is, a cup of cold Water to f is a meane gifte, and farre from bound merit ; yet Christ saith verily when my truth , thou shalt not loose thy rewarde.

May. 10.

Oh how shold this perswade all , all of ys to labour to abound into all holy duties ! to bee liberall He and

all and bountifull to the poore
members of Christ Iesus, seeing
our good workes , though they
be annot merit, yet they shall be
rewarded, they shal not be for-
otten in the day of iudgement:
and they be sweete and blessed com-
panions ; when all our friends
no man doe vs no good , they will
bring endlesse peace and com-
fort to our soules

Againe, it ought to terrifie vs
from sin , from euill workes,
vngodly wayes , from swea-
ting, drunkenesse, vncleanness,
and euery euill way. For if wee
are full of these, and these bee
compound written in our Bookes, O
y athen woe vnto vs when these
bookes shall come to bee ope-
ned:for then nothing but death
adewill , and damnation belongs
unto vs.

Here wee see, that of all wee
haue,

haue and enjoy in this Worl
what shall goe with vs when w
dye, what shall accompany th
in the graue : Nay, at the tem
ble Day of Iudgement , ou
Workes, our Consciences, ou
bookes , nothing else shall go
with vs. When thou diest , thou
shalt not take any thing i
the World with thee , but th
workes , which bee ingrauen
the Booke of thy Conscienc
death will barre all the rest, th
canst not take thy Gold and Si
uer with thee, nor thy Lands,
liuing , corne, nor cattell,
these must stay behinde th
when thou diest. Onely thy co
science, thy booke, thy Work
must goe with thee. If they be
good, Oh blessed art thou th
euer thou wast borne. If they be
wicked, filthy, and vncleane,
woe, and ten thousand woes.

to thy Soule for euer-
more.

O then what wonderful mad-
esse hath bewitched the hearts
of soules of almost all men and
women in the world? What doe
men desire? what doe they hun-
ger and thirst after? Surely for
pleasures, for profit, and for pre-
erments. For these they ride &
un night and day. Winter and
summer, by sea and by land; for
these they sped al their strength,
and labour. Here is all that
men desire: they care for no
more. No account of Prayer
in their Houses, to Reade, to
earre, and to speake of the word
of God: no desire to attaine to
knowledge, Faith, and Repen-
tance: no conscience to live in
the feare of God: little or no
duty to the needy members of
Christ Iesus. Alas! they never
thinke

Vse.

thinke of these things : But their desire is for the Work
Oh poore blinde Soules ! poor Soules ! they know not, or they will not know , that they must leaue all these behind them; they must depart from them at death. Thou canst not take one pece of Gold or Siluer with thee, but all must bee left behinde. Onely thy Conscience, Onely thy Bookes, onely thy Works must accompany thee. O the what madnesse is this, to seek and hunt, after such things, which cannot helpe vs, nor stand vs no steede in the day of iudgement. Nay , if they bee gotten, with a bad Conscience, they will bee a very terror unto thee at last. O then , let us looke to our selues : let us not set our Hearts too much vpon these things, which cannot pro-

te vs, in this hot fiery Day of
tiall. Why should we bee so
bolish to set our Hearts vpon
that cannot helpe vs; nay, which
we must leaue behind vs. And
Faith, that which might bee
our comfort, both in Life and
Death, and in the dreadfull Day
of Judgement, I meane a good
Conscience; which is as it is a
blessed and a sweete Compani-
on in life and Death; so it will be
blessed comfort to our poore
soules in the Day of Judge-
ment.

Other I beseech you againe,
and againe, seeing nothing
will goe with you to Iudge-
ment, but onely our workes; let
lay aside our immoderate
care for the Worlde; and the
things of this Worlde; for these
will stay behind vs, and can-
not help vs, in the day of iudge-
ment.

ment. Let vs labour for better things, for durable treasures, a good conscience, to abide in good workes, in knowledge, faith, and repentance : Let us take heede we be not founde lacking of these. O what a woer case are they in, that haue nothing in the world to goe by, them to iudgement, but an heat, a galled conscience, of all vncleanesse ; their staine most woefull and miserable had beeene good for them if they had never beene borne.

Here may a Question moued, how this saying of Saint John, can stand with of our Sauiour : *Hee that belieueth not shall not come into judgement : But he that belieueth me is already condemned already.* Now if the Faithfull children of God shall not come into judgement,

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con, to bee acquainted with
them, that wee might knowe
what is sinne, and not sin; good
and bad, that so wee may leauue
one, and doe the other. Oh
what a woefull case are all they
, which are ignorant in the
word of God : blinde men and
women without knowledge ;
they know not what is good or
ill. And therefore saith the
postle *Paul 2. Thess. 1. That the*
Lord Jesus will come in a flame of
fire, to render vengeance to them
which know him not, and obey not
the Gospell of Jesus Christ. And
therefore, as you doe loue your
soules, loue this word of Gods
hour to know it, embrace it :
thou bee ignorant of it, and
elde not obedience vnto it, it
all stand against thee at the
day of Iudgement, and thou
wil bee tryed by it. Therefore

let vs all labour to be instrua
in it, to read it, to remember
and to leade our liues by it: For
whatsoeuer is done contr
to it, is sinne; it must come
iudgement, and the Word w
codemne it.

i 3. And the sea gave up her dead
which were in her: And Death
and hell deliuered up the dead
which were in them, and they
were judged every man acc
ding to their workes,

Y O V heard in the twelft
Verse, immedately going
before, how Saint John saw
dead, both Great and Small
stand before God; that is,
men and women, that ever
lived, or shall liue, vnto the end
of the world. Now heere might
a question arise, How this can

True; How is it possible that all
men should come to Judge-
ment? There haue beeene many
thousands which haue beeene
drowned in the Sea, and the
fishes haue deuoured them;
some haue beeene slaine in the
field, and the foules haue eaten
their flesh, and many haue beeene
burnt, and consumed to ashes.

Then it is a very high poynt, a
matter beyond all reason, that
all the dead should rise againe.

Men that haue beeene drowned,
fishes haue eaten them; & men
againe perhaps haue eaten the
fishes; and they that haue beeene
burnt to ashes, their ashes haue
beeene scattered, who knoweth
whither? How then is it possi-
ble for them to arise againe? In-
deed the prophane Atheists and
filthy epicures, are not ashamed
to say, that there shall be no Re-

surrection, but when a man dieth
there is an end of all his Joy, and
of all his miserie. But, that the
dead shall rise againe, is an Article
of our Faith, We beleue in
the Resurrection of the Dead
And so we know it is a special
point of Gods glory, in mercie
to reward his poore Children
and in punishing in Iudgement
the wicked and vngodly. But,
Salomon saith, In this Life
things happen alike, to the Iust
and vniust : Nay, oftentimes
Dives is full, and at ease, where
Lazarus is empty, and in misery.
How then should God bee iust
if hee should suffer his poor
children that loue and feare his
Name, heere to liue in miserie
and never to reward them ? O
again, how should God be iust
if hee should suffer the Wicked
and vngodlie, heere to liue
in
caſe,

did ease, if there were not a time
when they should task of Ven-
geance? Therefore they must
come to iudgement, they must
rise againe, the Godlie to bee
made partakers of life, and Ioy:
and the wicked; of Shame and
confusion: Job saith in his nine-
teenth chapter, That though the
wormes did eat his flesh, yet hee
should behold God with his eyes:
And Saint Paul doth proue this
with many reasons: 1. Cor. 15. If
the dead rise not againe, then is
Christ risen: And if Christ
be not risen, then is our preaching
vaine, &c. And why should wee
thinke it impossible for God to
raise our bodies out of the dust?
Wee see a poore ignorant man
able of Ashes, to make a ve-
ry beautifull glasse. How much
more then is the Euer-liuing,
and almighty God, able to rayse

our Bodies out of the dust ? But you will say, are mens Bodies eaten of fishes , men eat them againe ? how is it possible to save the bodies of men , that have beene consumed to dust , and mingled with the Bodies of fishes and Beasts ? I answer , that though it be impossible to men , yet it is not impossible to God : For he that created all our Bodies out of nothing , can make them againe of something ; namely , of their owne matter ; and to sever the bodies from all other matter . As wee see that a Gold-smith can sever one matter from another .

So then this place doth prove and confirme that Article of our Faith, that wee beleue the Resurrection of the dead . For howsoeuer a man dieth , by Sea or by Land , in his bed , or in the field ,

3 Beeld; Saint John saith heere, the
odine shall giue vp all that haue
thee drowned; death and hell,
that is, the Graue shall deliuere
the dead in them; so as all must
come to Iudgement, of what
death souer they die.

O then see (beloued) how the
Diuell bewitcheth many a poore
ignorant soule. When hee is in
miserie, in great distresse, and
alamitie, the Diuell hee per-
swadeth him to become his
owne executioner, to end his
misery, and to end his shame, by
hanging himselfe, cutting his
owne Throate, drowning him-
selfe, &c. And wee know, and
heare, that hee preuaileth much
by these meanes in these dayes:
Some being in disgrace, as
Achitophell; some with the guilt
of sinne, and of conscience, as
Iudas; and some beeing crossed

Vse.

with wife and children, cut the
throates, or otherwise make
end of themselues. Now, they
foolishly thinke, by this mean
to end their griefe: Alas, ala
they do by this meane, euen
sten their owne Destruction
And doe, as if a man should
auoyd a little smoake cast him by
selfe head-long into a flamin
Fire, so they, to auoyde this
griefe of their Body, plunge
body and soule into eternal tor
ments. For, what case is it
a man to kill himselfe, or to
away himselfe, seeing they must
come to Iudgement? though
they kill themselues, or drown
themselues, why the Water
the Graue must one day deliver
their dead. And therefore hence
let vs learne to arme our selues
if Sathan shall tempt vs to such
horrible factes, to cast away our
selues,

solutes, &c. Let vs answere him,
Wee may not cast away that
which Christ hath bought with
his owne blood. Nay, let vs an-
swere him, That wee shall not
thereby end our miserie, but en-
crease it.

Now if you demand of mee,
by what meanes the dead shall
arise at the last day ? I an-
swere, it is by the mighty power
of the voice of CHRIST : The
whole world shall come (saith CHRIST)
itselfe in the which all that are in the
Graues shall heare the voice of the
sonne of God, and come forth, John
viii. 28. And to shew the wonder-
full power of the voice of Christ
is compared to the sound of a
trumpet, the lowdest and the
shrillest of all instruments :
And the Lord Iesus himselfe shall
descend, and come with a shout,
with the voice of the Arch-
Angell

1. Thes 4.
16.

Angell, and with the Trumpet
God, and then the dead in Christ
shall arise first. Such shall be
the power & force of this voice
of the Lord Iesus, as that
shalbe heard ouer all the whole
World: Nay, though men haue
layne many a Thousand yeere
rotten in the Graue, yet they
shall heare it and come forth
Iudgement. Nay, the very Di
uels and damned spirits, in spite
of their teeth, shall be constrain
ed to appeare at his Voyce.
No Prince, No Monarch, No
King, No Angell shall bee able
to absent themselves; but they
must all bee enforced to obey
the Voyce of the Sonne
GOD, and come to Iudg
ment.

Vse.

O then, seeing wee must
heare the voice of the Lord Ie
sus at the day of Iudgement
and

and wee cannot but come forth
of our Graues vnto Iudgement:
Oh let vs now obey his Voyce
in the Ministerie of the Gospell,
now embrace the Gospell, and
the voyce of his Ministers. If
wee will not now leauē finne,
heare C H R I S T I E S V S spea-
king vnto vs in his Word, and
embrace his Gospell; then let
vs well know that wee shall one
day heare another Voice, when
wee shal be compelled to come
before him to be condemned.

Thus you may see, that all the
dead must arise and come to
Iudgement, and you see how,
and by what meances, our bodies
shall bee raised; namely, by the
mighty and the wonderfull po-
wer of the Voice of the Lord
Iesus. Let vs now come to the
Aſſize.

First, ſeeing of what Death
foeuer

soeuer men shall die ; eyther land
Fire or Water, or howsoeuer now
they must one day come to the
iudgement : Let vs then beware
of that vngodlie Thought, and
diuelish perswasion that runneth no
in most mens mindes : namelye
that thinke, that when they diinne
there is an end of all their Miseric
rie : And though they haue to
beene Grieuous and Horribill
sinner, yet if they can escappe so
till death, all is well. And then
they thinke, that they and the
sinnes shall be buried together
No, no, (poore Soules) the
doe much deceiuē themselues
Howsoeuer thou diest , thou wickid
shalt come to iudgement. And
Death is so farre from ending
thy miserie, that it is a broad
gate to let thee in into it. For
soone as the Glutton died , he
was presently in hel in torment .
And

And therefore let vs take heede
how we wish, as foolish men do
in their sicknesse, or age, or mi-
nuty? O I would I were Dead
and I should bee out of my Payne.
no, no, if thou bee not the
childe of God, and a Repentant
dawner; it had beene better for
thee neuer to haue beene borne
than to bee a Toade, or Serpent.
And thou shalt finde that death
is so farre from easing thy paine,
that it shall bring thee ten thou-
sand times more Paine and tor-
ment, eu'en in hell fire for euer:
Therefore let vs not thinke that
death shall end the miseries of
tho' wicked men.

Secondly, seeing all men
must rise to Iudgement, and by
what meanes soever they Die
or die must bee Called to Ac-
count; this is a Wonderfull
comfort to Gods poore Chil-
dren.

dren. Who abidcs more trouble and griefe then they? Who will be more hated, reviled, crossid, and wronged, then they? Soe in their life heere, for the most part there is nothing else but a life of misery. But their comfort is here in this, that they shall Risen againe, and then the Case shal bee altered; then our Miserie shall bee turned into Felicitie, Joy, and Happiness. Hast thou bee poore heere? Then thou shalt bee Rich, and posseſſe Kingdome. Hast thou beene hungry and thirsty heere? Then thou shalt taste of the Tree of Life. Hast thou beeene Poor and naked heere? Then thou shalt bee cloathed with the precious Roabes of Christs righousnesse: And in steede of rags of Infamie, and Reproche which wee must put on here

wee shall bee crowned with a
Crownc of immortall Glorie,
Againe, vnto the wicked
and the vngodlie, it is not so
with them, but they, hauing ta-
ken their pleasure heere, and re-
ceiuied their portion in this pre-
sent World, shall arise now to
Iudgement, to heare the Sen-
tence of Condemnation de-
nounced against them; and now
to bee cast into the Lake that
burnes with fire and brimstone
for euer, which is the Second
death.

John 5.29.

Thirdly, seeing Saint John
saith, that wee shall all come
to iudgement; these Bodies of
ours, though they bee drowned
though they bee burnt to ashes,
or howsoever they bee Consu-
med, yet they shall rise againe,
either to Life eternall, or Death
eternall: Should not this make

vs

vs all (Beloued) to looke vnto
our selues, to take heede we do
not vsse our bodies to the dishon-
our of God. Wouldest thou
haue thy body to bee partake
of Life, Fauicitie , Glorie , and
Saluation ia Heauen? Then
thy body now to the glory of
God vpon Earth , to heare his
word , to sanctifie Gods Sabath
both , &c.

But if thou vsse thy Bodie
sinne, to swearing , to drunken-
nesse, whooredome, &c. then
know , that the Bodie shall Risen
againe to Indgement to be tor-
mented for euer. Do not looke
vpon the rich Glutton, hee had
abused his bodie to swearing,
drunkennesse, &c. and what be-
came of it , was hee not feare-
fully tormented in Hell at last?
And hee which had giuen his
tongue to swearing , &c. Now hee

vnkyndnes, his tongue, his tongue,
doD that all ſinfull wretches could
iſhould thinke of this one example
thoſe Gods iudgements; that if
take by abuse their bodies as this
an man did, that they shall then
n vialt of the ſame iudgement.
ry. Wouleſt thou haue thy body
e higlorified? then glorifie God in
Saþybody. Dost thou thinke that
thy ſoule ſhall be ſaued, and
ie anybody glorified, if thou vſe
nkening members thereof to finne,
thero vncleanenesſe & ſcc. Ono: Let
I Rife not deceipt our owne foules,
e tor cannot bee. For, ſayth the
lookt poſtle: *How can weet that are*
e had ad to finne yet true therein.

ring, Fourthly, ſeeing the Holy
at boþoſt ſaith, that of what death
ſear euer wee die, wee ſhall all
laſt againe; and Gods children
en hiȝt ſhall riſe to life, and to
Nowtynge. This muſt teach vs all
her

L

this

Rom.6.1.

John.11.

Act.7.

1.Thess.4.

13.

this doctrine ; namely , not to weepe and to mourne immoderately for our friends deceaseth. True it is , that Christ Iesu wept for Lazarus ; and the Disciples made great lamentation for Stephen . And so wee have great cause to mourne and weepe , when as some special member of the Church of God is taken away ; wee may not be as stockes or stones , or senselesse creatures , without affection. It must needs greeue the heart of a husband to part with his louing , godly , and religiouse wife . But here is a meane to moderate this mourning to moderate weeping , that wee weepe and mourne not ouer-much for they shall rise againe .

would not have you ignorant brethren , concerning those that are sleepen , that you should mourne

they that haue no hope. Where
the Holy Ghost telvs , that the
dead in Christ do not die pro-
perly ; but lay them downe to
take a sweet sleepe , after their
long and tedious labours , and
troubles , in this world ; and
afterward they must rise againe
to life , to happiness , to liberty
to glory , and saluation. And
why then should wee mourne
so excessively , and weepe , and
lament at the death of our
friends , seeing they doe not per-
ish , they are not cast away ?
One , their soules are presently
enjoy , and their bodies are bu-
ried in the graue , as in a bed of
Downe , to take a sweete sleepe
till the day of Iudgement , and
then they shall rise to glory .

L 2

And they were judged every man according to their workes.

Marke, I pray you, how the Holy Ghost repeats this poynt againe and againe, he beates vpon it, hee can never haue done with it. He said before, *The booke were opened, and the dead were iuged according to those things written in the booke*. And now againe he saith, *The were iuged every man according to his workes.* What should be the cause why the holy Ghost often repeates this poynt, and beates so vpon it againe and againe? I answere, The cause in vs, because wee are hardly brought to beleue this poynt, hardly perswaded of so necessary a matter: for hardly one man of a thousand beleuees thin

The

That hee shall be judged according to his workes : O it is a hard maister to perswade men and women of this , that they must giue account of their workes , and be iudged by their workes . Tell the wicked sinner of his vagodly wayes , of his prophaneſſe , contempt of Gods word , &c. and what doe they say ? Doe they quake and tremble ? doth their heart and soules euē yearne in them ? O no , no : they flatter themſelues with this conceit , God is mercifull : And thus they make the mercy of God a packe-horſe for all their abominationis . And thus it is the vile heart of man to thinke he ſhall never come to account for his finnes , that he ſhall never bee called to a reckoning for them , and receive his reward according to his workes .

Heere then wee may see
there be but two sorts of men
and women; there is the repen-
tant sinner, and the impenitent
sinner, and both must come
to iudgement. The repentant
sinner is hee or shee that
mournes for their sinnes, be-
wailes them, hates them, and
leaves them; and doth hun-
ger and thirst after good
things.

Now the impenitent sinner
is hee or shee that liues in sinne,
and will not be brought to
leave sinne: They never with
teares beg the pardon of them
at the hand of God, but wal-
low in all vncleanesse, heaping
sinne vpon sinne, and one vi-
godly way vpon another
whereas all the sinnes of
Gods children, who doe re-
pent, they bee pardoned in
Christ.

Christ Iesus, hee hath nailed them to his crosse, and hath washed them away in his owne Bloud, and they shall never come to light. But their faith, their Religion, their good deeds; as their feeding, and doothing of Christ Iesus in his poore members, & according to these they shall receiuie their reward, life, happiness, and eternall saluation. And as their good deeds bee many, and great; so shall their honour, praise, and glory, bee greater in heauen.

And therefore we should labour to abound in good works, in faith, knowledge, repentance, loue, zeale, &c. seeing our reward shall be according to our workes. But as for the vnrepentant sinner, that liues in sinne, delights in lianc, as they do; not

Mat. 25.

L 4 repent,

repent, nor haue no faith, no good workes: even ſo as the good workes ſhall be, ſo ſhall the punishment be. Ah what a wretched ſoul haue many a poore ſoule now to reape at His day, who that all his life time hath ſold himſelfe vnto ſinne, that he euer had any care nor conſcience to live a godly life? They ſhall weep and they ſhall howle & lament, when they ſhall ſee their reward ſhall ſurely be according to their works.

O how ſhould this doctrine moue vs all, as we haue any care concerning our poore ſoules, to looke vpon our ſelues, to watch ouer our wayes, to hate ſinne, as the very bane of our ſoules, and to aſſeſſe euery euill worke, because that euen by our workes ſhall we be neare judged. O then as you loue your ſelues, and as you deſire life and ſaluation, abound in good workes,

the workes, and as you feare the
wrath and endlesse vengeance
of God, and as you feare the
torments of hell, take heed of
evill, of euery euill thought, of
every euill word, and of euery
euill work: for by them we shall
be iudged at the last: and if our
workes be euill, let vs assure our
selues this will be the sentence
of the Judge, Depart from me yee
Hated, &c. But if you haue care
to liue here a godly life, to a-
imoud in good workes: then
what a cheerefull and com-
fortable voyce yee shall heare,
Com: yee blessed of my Father, &c.
For iudgement shall proccede
according to our workes. O
use that God would touch our
hearts, that we could but truely
attaine and beleeue this one Tes-
ton, That our sentence shall be
our workes be, and judgment
shall

shall be awarded according
our workes : O it would bri-
ve from many thousand sinnes
and impieties. How should a
man dare to sinne, to sware,
lye, to steale, &c. when he
knowes that his reward shal-
bee according to his workes
and it would inflame our soule
to labour to abound in good
workes, in knowledge, faith,
penitence, humiliation, &
and conscience ; because if we
abound in these, our sentence
shall be happy, blessed, and
comfortable; and our glo-
ry and reward shall be
great in heauen.

(***)

The end of the third Sermon.

The great Aſſize.

THE FORTH SERMON.

REVEL. 20. 14. 15.

And death and hell were cast
into the lake of fire: this is the
second death. And whosoever was not found
written in the booke of life, was
cast into the lake of fire.

N the handling of this
waughty point of Reli-
gion; the second com-
ing of Christ to judgement;
Wee haue learned from the
Truth of God; First, what
manner

manner of person the Iudgement shall be; namely, that hee will come like a mighty Prince, with great power, Maiestie, and Glory, to the great comfort of all poore Members; and to the great terror and dread of all enemies.

Secondly, wee haue stately who shall be iudged: Both great and small.

Thirdly, the manner how judgement shall proceed, namely, by the written record of mens consciences.

And now in the last place are to come to excution judgement vpon the wicked probates, and ungodly, in the two last verses. For when sentence is pronounced according to their workes, when Christ shall say unto them, Depart from me, &c. then know

only the execution of this sentence shall follow ; for so faith
Job here, And death and hell
are cast into the Lake of fire, that
the second Death.

First, heere wee are to seeke
the true meaning of this Text
because there is never a word
that is plaine , but may moue a
question : For

First, what is Death that bee
should bee cast into Hell ? Is
Death any creature ? Is Death
subject to paine and torment ?
Surely no. Death is no Body, it
 hath no sense nor feeling ;
Death is no creature; but onely
the depriuation of life. Againe,
what a strange speech is this,
that death should be cast into
hell ? How can this be ?

Secondly , what is meant by
the Lake of Fire? Is hell a water,
fire, like our fire ?

And

And lastly, wee are to consider what is meant by the second death, into which all reprobates must be cast.

First, here by death and hell is meant; not death it selfe, nor hell it selfe : but the heire of death and hell, that is, all Reprobates that shall bee cast into hell fire, and their die euermore. Thus then you see what is here meant by death and hell; namely, the heire of death, and firebrands of hell. All reprobates, all impenitent sinners that live and die in their sinnes, all those shall be cast into the Lake of Fire.

Seeing the Holy Ghost gives these titles and names, to the wicked and vngodly sinnes, euern death and hell. Surely this shewes the wonderfull misery and the cursed estate, of them

at line, and die, in their sinnes
Without repentaunce. Alas! it is
woefull and damnable, that
may be euuen called death and
hell it selfe.

O then! let all sinners that
live, and delight, in sinne, take
heed vnto themselues. You see
the woefull miserie of all impe-
tent sinners; namely, that they
are no better then the vessells of
earth, the heires of eternall
death, and firebrands of hell for
evermore. O that all sinners
would thinke of this woefull
miserie that hangs ouer their
heads! What a strange kind of
preach is this, and of what
force? when God calls such Re-
probates euuen death and hell it
selfe. Ah poore wretches! Ah
unfortunate and woefull crea-
tures, which are but deafl-
y to hell it selfe! O that
the

the drunkeards, &c. could had
this to heart : That howsoeuer
they see not their misery , with
the woefull estate wherein they
lieue , but blesse themselves wile
their sinnefull waies ; yet ther
are no better , then the heires of
vengeance , and wrath of God . And
may indeed , very death and hell
it selfe .

True it is , that many wicked
men do , as the people did kill
Ezay his time ; Though they had
ued in horrible sinnes ; yet they
made a league with death , and
were at agreement with the
graue ; they had taken a League
of death and hell , to live in sinnes
by licence without punishment . But the Lord telles them
he will breake their covenancet
and disanull their agreements
and though they haue lived all so
long time in sinne , yes in hell

had death will knocke at their
poores, and he will lay hold vpon
them, and they must pay full
recompence for their long Lease; even
the losſe of body and Soule for
ever. And is not this the practise
of most men and women? Doe
they not euen make a couenant
with death? and do they not la-
y downe to bee at agreement with
hell? Men liue in swearing, ly-
ing, drunkennesse, &c. And yet
they thinke they shall never die,
and they thinke they shall escape
all their sinnes. But (poore
creatures) let them well know that
sinne and hell will seize vpon
them. Nay, if they liue and die
in their sinnes, without Repen-
tance; let them know, that they
can not better then death and hel-
l. And they must be cast in-
to the lake of fire.

M True

True it is, you shall see many
a notorious sinner, contemning
of the Word, a Drunkard, &
they think themselves to be
ly fellows, and who but they
Alas, alas, their case is fearefull
poore Soules, they doe nothing
they bee the sonnes of death,
heires of vengeance, and the
wrath of God, the fire-brande
of hell; nay, euен death and Hell
it selfe.

vſe.2

Heere wee may see what
horrible and cursed thing sinne
is in the sight of God : for sinne
maketh men become guiltie
eternall death, and firebrandes
hell: as we see when the traynor
is executed for treason, his ſoul
smarteth for his ſinne : Euene
ſinne, which is treason againſt
the Maicfty of God, when he
haue brought it foorth, it bringeth
geth vs to death and Hell: But

death and Hell is the reward of sinne.

[And death and Hell were cast into the lake of fire.] Would you now what shall become of the profane wretches of the World would you know what shall become of the blasphemer; would you know what shall become of the adulterer, drunkard, Idolater, swearer? &c. S. Iohn faith here in plaine tearmes, They shall be cast into the Lake of fire. Thus was the rich glutton, Luke 16. for his Gluttony, drunkeenesse, want of pity, &c. Cast into this wofull lake of Fire. And thus shall all impenitent sinners one day be cast into this wofull Lake of fire.

Now, if a Blasphemer, or an adulterer, &c. Should have but his punishment, to behold his

M 2 candle

candle one houre, how could hee indure it ? But if a Man should bee roasted on a Gridorne, or boyled in a Cauldron of molten lead , what miserie were this? whose heart wold not quake, and melt, to thinke on it. And these are nothing, in comparison of these most extreme and endlessse torments in this Land of fire ; when both Body and Soule, shall both burne and boyle, and as it were, fry in the scorching flames which cannot be quenched. All men, almost, are afraid to commit Treason, because Traytors are so grievously punished : They are hanged, drawne, and quartered. But alas ! men bee not afraid to commit Treason against the King of Heauen , though they must bee cast into a Lake of fire, for cuermore. Men are afraid

to offend the Prince for feare of
death : And yet our Sauiour
bids vs, Not feare them that
can kill the Bodie, and can doe no
more, but feare him that can cast
both Body and Soule into Hell fire.
And yet wee see that men and
women bee more afraide to of-
fend man, then God that can
cast both body and Soule into
hell-fire.

If wee should see a little
Childe fall into the fire, and
make it cry pittifullly, and the
very Bowells should bee burnt
out : O how it would grieue vs,
and make our verie hearts bleed
within vs ; How much more
then should it grieue vs, to see,
a childe, but euен our owne
bodies and soules, cast away for
sinne, by sinne, into the Lake of
fire that cannot be quenched ? If
man should come amongst

vs and cry, fire, fire, thy house
all of a flaming fire, thy Corne
thy Cattell, thy Wife, and
Children, and all that thou hast
were consumed with fire: O
how would this astonish us
that would make the verie hart
to stand vpright on our head
and teares to gush out of our
eyes. Behold then, and see, the
Spirit of God cries out vnto
Fire: Euen the dreadfull fire
hell, gapeth ready to devoure
not thy house, thy corne, or
cattell, but thy poore soule,
that for euermore. Oh how
should this breake our hard
flintie hearts asunder, and make
our soules to bleed? If we ha
any sparke of grace, any care
our soules, that they may not
bee tormented in this Lake
Fire for euer.

I will leaue the further hand

ing of this poynt, vntill I come
into the next verie; where the
Holy-Ghost saith againe, the
better to make it sinke into our
hearts. That *whosoever is*
found written in the Booke of
life shall bee cast into this lake of

Now, the better to expresse
what is meant by this Lake of
fire : Not a bodily death, nor
materiall fire, like to ours; But
the holy-Ghost meaneþ heere,
the second death ; that is,
not of the bodie only, but of
mynall death and damnation
both of bodie and soule for e-
vermore. This is the second
death, and by this we may see
there is a double death there is
the first death, and the second
death. the first death, is the se-
paration of the soule from the
body, & this is common to all;

Double
death:

the children of GOD doe die
this death, as well as the wicked : yet there is a difference : For
death is no curse to the children of God , because Christ's death
hath taken away the sting of death , that it cannot hurt the
children of God : No, it is a curse
doore to let our Soules into the
Kingdome of Heauen : but the
second they never tast of : No
childe of God needes to feare
the second death ; For therein is
condemnation to them that are
Christ Jesus. Now, as the first
death is only the separation of
the soule from the Body ; so the
second death is a totall, and
full separation of both Soule
and body, from God for ever
more. And this second Death
doth stand principally in these
three poynts.

First, that all the wicked
vngodly

Rom.8.1.

Wherein
the second
death con-
fisteth.

ungodly sinners that liue and
die in their sinnes, they shall be
banished from the glorious and
impecced presence of GOD for
ever: which shall be punished with
everlasting perdition from the
presence of the Lord, and from the
awfulie of his power, 2. Thes. 1. 9. O
that a woefull death is this, to
be plucked and torn from the
blessed and comfortable pre-
sence of God: whereas our Sa-
vor Christ saith, Matth. 5.
that our happiness, and all the
glory of GODS children, shall
be found in the beholding of God,
and being in his presence for
evermore. Then what miserie
would what woe will this bee vnto
the wicked, to be cast out of the
glorious presence of God for
ever, seeing that he alone is the
ountaine of Life and of happy-
ness? and the onely good
god.

Secondly, the second death stands in this, that wicked men and women shall not only be seuered in Body and soule from the blessed and glorious presence of God for euer: but also shall be cast *into the Lake of fire*, and haue all their abode with the diuels, and all the damned spirits in hell, where shall bee no joy, nor comfort, nor ease, but weeping and wayling, and gnashing of teeth. If a man should be cast into a deepe and darke some dungeon, full of Toads and Serpents, : what comfor-
t could he haue but to wile for death? This is the death which all the impenitent sinners must die. They must bee cast out of the sweete and comfortable presence of the Lord C H R I S T I
S V S, and bee throwne into the Lake of Fire and Brimstone, there to

Mat.25.41

le, were to be tormented for euer
more.

Thirdly, the third thing
from herein this second death doth
prolong, is, that all Reprobates
shall bee punished with euer-
lasting perdition ; they shall be
tormented in body and Soule
with vnspeakable torments : the
wrath and vengeance of God
shall seize vpon them, and feed
them, as fire doth on Pitch,
or brimstone ; where they shall
be euer burning and boylng,
yet neuer consumed ; euer
paine and torment, and neuer
the case. And to shew the
wonderfull torment of Hell, of
this second death, our Sauiour
doth compareth it vnto a furnace of
fire. Now what a woefull tor-
ment is it, to bee cast into a fur-
nace of fire, and to lie many
thousand yeares therein ? This
is

Mat.13.24

Esay 66.24

is a torment that cannot bee
pressed. Againe, hee saith, *which*
Their Worme shall not Die, *and*
their fire shall not bee quenched:
Now how should a man doe
hee should haue a Worme by
wayes crawling in his Bellies,
gnawing alwayes at his Heels:
This is the estate of all wicked
men and women : They
alwayes haue a Worme, *and*
griefe and anguish of Heart,
euer gnawing at their Heels,
and biting at their Consci-
ences : And this worme shall
uer die, nor kill them, but
gnawing and wounding them.
So then you see by this which
hath been spoken, what this
second death is, and also where
it doth consist.

Now all the question
be, Who shall bee cast into the
Lake of Fire ? Who are the
th

shall die this second death,
which is such a miserable and
full death? For there is no
man nor woman that liueth, I
doulike, but they suppose that
nobody shall escape this Death:
Sould we hope that they shall bee sa-
lved and so escape this flaming
fire? And therefore now you
will see who they be, that shall
be cast into it. Looke, they are
remarked out into vs, Revel.
xvi. 8. The fearefull and unbelieve-
able, and abominable, and mur-
derers, and whoremongers, and
liars, and blunders, and lyars, &c. shall haue
their part in the lake that burneth
with fire and brimstone, which is
this second Death. So then the
holy Ghost, telleth vs, that all
penitent Sinners shall bee
salued, shall bee cast into this
oyle of fire, which is the second
death.

Who they
bee that
shall par-
take of the
second
Death.

1. Cor. 6. 10

Then

Then what a strange thing will this? The Holy-Ghost, tell me who shall bee damned, and who into the Lake of Fire; all impudent sinners; the Blasphemous, the Drunkard, &c. and yet a simple man (almost) will beleue it. Well, the spirit of God will not lie: Hee saith, that all wicked and vngodlike sinners shall be cast into the Lake of Fire, which is the second death: nay, tell never so wicked a wretched sinner his sinnes, or his swearing, hee will say, And what will they say? Tell now GOD is mercifull, I hope I have bee saved: Is not this, I pray, now give the Holy-Ghost the thanks. Tell the drunkard or the profligate of the Lord's day, &c. That shall be damned; doe they now beleue this? Oh, no, no; For they did beleue it, how darke they be so bold to live in sinnes.

W

Well, howsouer these vile
witches say they, hope to be
advised aswell as the best of them
in all; yet know, this is the truth
of God; the holy Ghost telleteth
you plainly, that all unbelievers,
and theees, and Murderers, &c.
shall be cast into the Lake of Fire
and Brimstone, which is the second
death.

But to you, whose hearts
may tremble for feare of these
things, whose soules doe melt
with feare of this seconde death:
Follow if you would know how to
escape this Lake of Fire, and
how to auoide this Second
death, which is the eternall dam-
nation and torment both of
Body and Soule; you shall see
now the Spirit of God doth
not only shew you how to e-
scape hell, but to come to hea-
vene; not only to auoide Dam-
nation

nation of this Lake of Fire, to obtaine Saluation and ioy in the blessed and glorious presence of Almighty God for evvermore. Now see what the Holy-Ghost doth teach the world the sixt Verse of this Chapter doth say, *Blessed and Holy is hee that hath his part in the first Resurrection, for on such the second Death shall haue no power : But they shall live the Priests of God and of Christ, and shall raigne with him a Thousand and yeeres, that is , for evvermore.*

So then, would you know what manner of Men and Women men shall escape the second Death , and eternall Damnation in this lake of hell fire? Well so the holy-Ghost saith, They, saith none but they , that haue their partes in the first Resurrection. So then it is manifest, in the world.

words, that there be two resurrections; and also a double death. The children of GOD may have a double resurrection, and one death. But all wicked and ungodly sinners; they have one Resurrection, and a double death. So then let vs see what is meant by this first Resurrection; namely, our rising out of the graue of sinne, to newnesse of life. This is the first Resurrection, You that were dead in trespasses and sinnes, hath hee quickened. And we are buried with knowlde in Baptisme, that like as hee was rigaine to the glorie of the Fa-
tomy: even so wee shalld walke in newnesse of life.

Ephes. 2.1

Rom. 6.4

Wherfore then, would you know, whether you shall escape eternall fire in hell, euuen this secound death? Then looke vnto your soules, Are you dead to
N all

Rom.8.1.

all your old sins, and new sins.
 Are you quickned in the inward man? Do you hate sinne as we do when it is committed by your selfe, as by other? Doe you labour to mortifie and to keepe vnder the workes of the flesh, And walke in al holy duties and obediencie both vnto God and man? For there is no Condemnation to them that are in Christ, which walke not after the flesh but against the Spirit.

Blessed and holy are they that haue part in the first resurrection, where he shews, that none shal be blessed, none shall haue part in the first resurrection, and none shal be freed from the second deuour but such as bee sanctified to him selfe a godly life, that are partakers of the first resurrection. And therefore, if you desire to be blessed, & to escape the second deuour,

ſinewath, which is the euerlaſting
conuincation both of bodie and
ſoule, then labour here to liue
ye godly life. For these, two In-
uincion, and Sanctification,
cannot be ſeuered. And this is a very great com-
munion to all the true members of
Christ, that do repente and leauē
their ſinnes, and liue a godlie
liffe, though they bee in miserie,
poouertie, in want ; and in the
end, die the firſt death of the
bodie ; yet they ſhall bee freed
from the ſecond death, that is,
from eternall death : the Gates
of hell ſhall not preuaile againſt
them. And therfore, as you loue
your Soules, as you deſire to be
ſanctified, and to eſcape eternall
conuincation, which is the ſe-
cond death : Labour (I ſay) to
take a part in the firſt Reſur-
rection, to die vnto ſinne, and
die

to liue in newnesse of life.

But as for wicked and vngodly sinners, that liue in sinne, and light in sin, that haue no part in the first resurrection: their case is woefull, they be subiect to the seconde, that is, eternall death and damnation: *For if yee liue after the flesh, ye shall die.*

Rom.6.8

And therefore deceiuem not your selues, as many doe, which thinke, if they come to Church, heare the word, receive the sacraments, all is well, they hope so. God will bee mercifull to them, they hope they shall not bee damned. Well, marke what I say; thou maist come to Church duly, thou maist heare the word of God, as long as thou liuest, thou maist receive, the sacraments as often as thou wilst; but if thou haue not thy part in the first resurrection, that is, vnde-

you liue a godly Life, vnlesse
god you mortifie thy filthie sinnes,
and vngodly desires, vnlesse
you become a new creature;
surely, surely, thy estate is lamentable,
and thy part is in the lake
of fire and brimstone, which is
the second death. And therefore
no man deceiuē himselfe,
nor sooth himselfe, because hee
hath the Word, professes the
true Gospel, receiuēs the sacrament,
the Spirit therefore he is well enough
hōw so, no : though thou heare ne-
thing so much, if thou liue in sin,
thy estate is as wofull as before,
because thou art not freed from
the second death.

And marke this difference,
the children of God haue two
surrections, and one Death;
they rise from sorne in this life,
newnesse and holinesse of

life: and they rise at the last to eternall life in Aeuuen: therefore truely blessed. But alas, gracielesse and godlesse sinners, that haue two deaths, but one resurrection; they die sinne here, they are dead in and delight in sinne here so they die the first death of Body, and eternall death, second death of body and soule in hell. And as they never part in the first resurrection: the second resurrection is onely to iudgement, to death, and damnation.

And therefore, if you would liue when you bee dead, you must die to sin whiles you bee liue. Only the penitent sinner shall liue for euer in eternal life only those which die to sinne shall escape the second death. But the impenitent sinner,

glories and delights in finne here,
he shall die for his sinnes eter-
nally; nay, hee shall never taste
the life to come. But as hee
would not labour to haue his
part in the first resurrection; so
shall be sure to haue his por-
tion in the second death: which
is so fearefull a thing, that it
maketh euen flintie hearts
to breake in peeces, to lie in fire
burning for euer, without any
repose, or end. O let vs looke vni-
consciuir, and liue a godlie life, and
labour to haue part in the first
resurrection; and then shall the
second death doe vs no harme;
but wee shall liue for e-
uer in Heauen with
God.

N 4 15 And

providence in us gibbs and
us And who seuerer will find
or written in the book of life
cast into the lake of fire
and burne or molten iron blower

THE former yerte did shew
to vs the execution of
last Judgement upon all wicked
and vngodly sinners; and ofte
we speake the last time. Now
this yerte wee may obserue
the differtenctes betwixt the
children of God, & of the wicked
so farre there bee but two forme
such, Good and Bad, Elect and
probate, Perfected and Imperfected
the children of God, and the
limbes of Sathan; so there bee
but two places, Heaven and Hell no
Joy and Paine, the Right hand
and the Left : and the reward
shall be according, either Ble
sed or Cursed ; for so Saint I
ohn saith here , The elect shall have
eternall

small life : But they that bee Re-
probates shall bee cast into the lake
of fire. 21.10.3.2
1 Cor. 3.12

First, concerning the Elect,
and those that bee chosen in Je-
sus Christ, and whose names be-
written in heaven. As their lives
do differ from the wicked and
godly ; so their estate after
this life is farre different: for they
shall bee blessed for ever. And
you can aske, what is this blef-
fing that all the Elect shall
have ? I answere with Paul, The
joy of man never saw it, nor it ne-
ver entred into the heart of man to
receive the hundredth part of this
happiness : yet we may out of the
word of God, gather some rast-
ing, as it is described vnto vs in
the word of God.

And first & formost, this ble-
ssed state of the godly at the last
day, stands in this ; That God
shall

**I Cor. 15.
28.**

shall be all one vnto vs : What good thing soever the hearte man can wish, that will God bē vnto vs. If thou desire wealth why God will bē it vnto thee. If honour, or pleasure, why Almighty God will be all in all vnto vs : Nay, euerie child of God shall haue a kingdome, Come my blessed, &c.

Math. 5.

Reuel. 1.

**I Cor. 15.
28.**

**John. 17.3
Reuel. 21.
Psal. 17.15
Reu. 22.3.**

Secondly, in the Kingdom of Heauen, there shall bee no wants : For wee shall bee free from all sinne, and all wantfull body and soule shall bee supplied. And though now wee see God but in part, yet then we shall behold him face to face, to our eternall comfort; we shall furthermore live in his blessed presence, and raigne with him for euer.

Thirdly, all the Elect shall bee like vnto Christ Iesus : So

If any

say,

With Paul, *Hee shall change our
vile bodies, & make them like his
glorious body,* Christ was most
holy, pure, incorruptible, and
glorious: Euen so shall we bee;
we shall bee for euer freed from
both sinne, Sathan, Death, and
Hell.

Phil.3.21.

Fourthly, in heauen we shall
reape endlesse Ioy and Happi-
esse, and shall delight in Pray-
ing of God for euer: so as wee
shall keepe a perpetuall Sab-
bath, and rest in the seruice and
worship of God for euer. And
this shall bee done to all which
cate God and whose names
bee written in the Booke of
Life.

Psal. 16.11

O then, cursed bee these men
and women, which thinke, and
say, It is in vaine to serue the
Lord. O no : then men shall
know, it is not in vaine to serue
the

Vse.

Math.3.14

the Lord : Nay , God will put no
a difference betwixc them that
that serue him, and serue him
not. And this should encourage
all men to labour to abound in
all holy Duties : seeing God
will Reward euен the Le
worke of faith. If thou giue but
a cup of cold water in the name
of Christ , verily thou shalt not
lose thy reward. Though o
works cannot merit, yet he
will in mercy , for Christs sake
thus crowne the good work
of his children.

And seeing a few shall bee sa
ued, o let vs labour to bee of the
little Flock ; let vs aboue all
things, seeke this Kingdome of
God : If thou winne this, thou
art happy and blessed , though
thou loose all the world besides.
And if thou loose it , thou art
miserable & wretched, though
thou

you winne the whole World:
then what mad men are we, if
we doe never seeke for this, or
creame of heauen till wee haue
one foote in hell: let vs not then
linke to gayne a Kingdome so
easily; we cannot goe to heauen
by beds of dowlne, but we must
haue to enter therein. And as
sweete, ioy, riches, honor,
and pleasures are sweete: so to
haue them for euer, without
feare of loosing, this is a blessed
kingdome: for so it is with them that
are in possession of this King-
dome, they shall be out of feare
to loose it, but shall raigne with
Christ for euermore.

Thus (in some sort) you may
conceive the blessed, and most
happy estate of all the elect and
dearest children of Almighty
God, which ought to moue vs
to repente and turne to God.
but

But what shall become of the rest, the vngodlie sinners , & for them whose name bee not written in the booke of Life? Ah poore wretches , poore Soules it grieues me to thinke of them it would make a mans heart melt, to thinke on their moe wofull miseric : And I quake to speake , or to thinke what shall become of their soule for euery The Holy-Ghost saith heere They shall bee cast into the Lake of Fire. What shall become then of the swearer, drunkard ? They shall bee cast into the lake of fire : for so saith Christ, Yeare yee cursed &c. This is their end, and this is their portion foreuermore. Ah poore wretch Ah vile creature , ah miserable sinner: It had beeene good to be them, if they had never beene borne , or beeene made rather

Toads, or Serpents, then Men. For besides that, that they shall
be cast out of the glorious and
comfortable presence of God,
and his holy Angells, they shall
be cast into this lake of fire for
ever.

Concerning which Lake of
fire, into which all impenitent
and hard-hearted sinners shall
be cast for ever; I will set downe
three speciall points.

First, the perpetuitie of it.
Secondly, the extreamitic
&c of it.

And thirdly, and thirdly that
G^d dileffc.

All which considered; mee
thinks it should make the flintie
hearts of sinners to melt, and to
take in peeces, for feare they
d^o come into this place of tor-
ment, into this lake of fire.
And seeing the spirit of God
doth

dote repeate it againe and
gaine, that all reprobate sinnes
shal be cast into the lake of fire.
it is to shew, that men doo
telle consider of that, they doo
not tremble at it. And there
fore he beates vpon it, to teare
vs, it is a speciall poynt to be
thought on, to mollifie our hard
hearts.

And first, concerning the
lake of fire: In that it is named
heere *A lake of fire*, this note sheweth
to vs, the extreamitie of the tor
ment, that it is a place of con
lesse woe, unspeakable paine. The
Scripture giues it sundry
names to set forth the unspeak
able torment thereof. *All mali
ked & impudent sinners shall be
cast into the Lake of fire.* For of
torments, none is so extreme as
fire. And Christ saith, *There shall
be weeping, wailing, &c.* And

Reu.21.8

Luk.13.28

shall bee most hot, and yet most
unpleasante; strangeresse of this fire,
Againe, Their wormalle shall
^{die,} Marke chap. 9. 44. That
dosome which shall gnaw their
consciences, euern the torment
of their consciences. O what a
horribill thing is this, for a man
or woman, to haue a Worme
continually to gnaw their bo-
tholes within, never to let them
quiet, or to give them any rest?
What shall the miserie bee of the
tormented. Againe, Tophet is pre-
pared for the King, hee cannot es-
cape, and it is deepe and large, and
burning therof is fire & much
heat, and the breath of the Lord
is a river of brimstone shall kindle
^{all} Isay. 38.33: So as the wrath
of the Lord shall bee as bellows
to blow it, and as a river of brim-
stone to maintaine it.
this you may a little con-

couie the extremitie of wofull Lake of hell fire. But if I had the tongue of men or Angels, I could never expresse it to the full. For as the joyes of heauen be vnspeakable, so the torments of hell cannot bee expressed, at what time the terrible wrath of God shall seize upon all the reprobates, both body and soule, and shall feed vpon them for euermore. Now, to thoes you may the better conceyue the extremitie of it, you must know, that the torments of hell they be vniuersall euening all the world parts of the body, and facultie of the soule at once; the minde, the wil, the conscience, the affection, the head, the heart, & all at once shall bee tormented. The paines in this life, they (for the most part) particularlie some part of the Body; but the

thus fire, the sinner shall bee tormented in all patts at once: and we may see, that some paines there bee, as is the stone, &c. which men would not willingly doe for a whole world. Alas, what a woefull thing will this be, to bee thus tormented, euен up and downe, and euery member so extremely? Let one example serue this poynt. The rich Glutton dyeth out, *Ob I am tormented in flame! Luk. 16.* The torment of heate was so great, that hee shoulde haue giuen euен a whole world, if he had been Lord of it, to drinke so much water as would suffice stucke to ones finger, to saffre cooled his flaming tongue, tongue, tongue, Soule, Soule: as you see, that this fire is verily extreame and woefull, and when will not boldeue it, they shouldest not.

Oz

But

But let vs think vpon
most wofull and extreme paine
of this Lake of fire, and let vs
make that vse which Cuius
teacheth vs : If thy right hand
foote , that is ; any thing neare
so sweete , never so profitable
never so deere or neere
vs ; Let vs cut them off and
them from vs ; that is, let vs
goe, and forsake them all : For
it is better to goe poore to He
uen, then rich to Hell : it is
better to goe naked to He
aven in costly apparell to Hell
O let all carnall men, all vng
ly sinners, that liue in pleasure
sports or pastimes, yea let them
know they shall pay full deere
for these things , cuen the los
of their soules in hell for ever
more.

Secondly , as the paines
Hell bee easielesse and most
wearey

innumerable, so they bee endlesse and
perpetuall, no end of them for
evermore. So Abraham tells the
rich Glutton ; *Ron that bee there
and come hither, Luke 16.* and
new with S. John Reccl. 21. It is a
rare of fire & brimstone that bur-
neth for ever. So, Go ye cursed in-
to a everlasting fire, Mat. 25. 41. It
will never bee quenched, when
all damned sinners shall lie ther-
e many thousand yeares, yea,
as many as there bee Starres in
heauen, and yet never to haue
an end. If a man should but
dip every Thousand yeares,
one spoonefull of water out
of the Sea; how many Thousand
yeares would be expi-
red before he should haue emp-
tied the same? O consider this, you that for-
get God; Consider this, you
which contemne the Word of
God,

God profane the Lordes both,
that make no conscience at all of drunke[n]esse, &c. T
a treasure of plagues the Lord hath reserved for the damned. Oh, let vs think often of that these tormentis b[e]twee[n] endlesse and easelasse? Oh madde men and women, fooles bee wee, if we will enjoy the pleasures of a season, and then idlye im[m]ents for tuer? what benefit doth profit vs to estein little worldly pelfes, mony, or livinges heere, to hysse pleasures and delights so shorte or eightie yeares, and to bee tormented in hell furemore. And yet do we thinke that such is the extreme and madnes of many men, they wil haue their partye heere, though they paye penance

So deere for it in the life which
is to come.

Thirdly, these torments, as
they bee endleſſe and eaſelesſe,
ſo they be remedileſſe. This we
may beholde in the Glutton in
hell, who would haue giuen a
world, if hee had beeene owner
of it; and yet for all that, could
not haue it; it was then deni-
ed them. For there is no eaſe nor
remedie: in hell no redempcion
after death; no ſiluer nor gold,
no witte, nor policie, no appea-
lē to another judge; but hee
will lie by it for euermore euen
in this cloſe prison, till he haue
paid the debt and vttermoſt fat-
talion. For, if all the Saints and
Angells in the Kingdome of
auen should falſe at the feete
of Christ, to be gge blit for one
day, it could do him no good;
for maner would deny them all,

they must haue the repulse.

O consider this : this is
that ought to make all men to
quake, and all Hearts to trem-
ble, that in Hell is no ease, no
hope of redemption. This is
that which makes the Devils
and damned spirits to scorne
and to tremble, and yet
cannot moue blinde, and
nie-hearted sinners once to
afraid. O I beseech you
ys. thinke of these things
in these dayes of mercy : no
is remedie to bee had, no
wee may auoide this woe. If
meritic, now wee may elape
this fearefull Torments. If we
will not repent, if wee will not
leau our sinnes and begge pa-
thon of almighty God for them
we may escape : but after that
there is no time of man
but judgement and torment.

is fire, and brimstone, and the wrath of God for evermore. And therefore now let vs repent, let vs bewaile our sinnes, and live as the seruants of God, and not as the slaves of sinne and Satan any longer; and then the gates of hell shall not pre-
dict against vs.

Our Sauiour Christ tells vs, that the soule of a poore begger is more worth, then many thousand worlds: And therefore the losse of a soule is greater then the losse of the whole world.

Mat.16.26

If a man should loose House, Land, Wife, Childe, and all he hath, yet it is nothing in comparison of his soule: that is the losse of all losses, to bee seuered from God, and from Christ, and to bee in hell tormentes for ever. O then let vs know what Soules bee worth; let vs learne

learne to prize them aboue the
whole world. But alas, men
set so esteeme of them. Other
men will for one penny, or
houres pleasure, hazard losse
foule and body for euermore.
Ah poore Soule, thou didst
ever yet know what thy Sailes
worth. Christ Iesus saith; no
more worth then all the world.
Oh let vs so esteeme of it, and
valuet, and account alrigh
pleasures, or profites, as Dine
so that our Soules, our poon
soules may bee fained in
**the Day of our
Lord.**
He has, ob. 111. 6. 6.
in guidance et si soy. I have
et iach et iach aille acutacion
et iach et iach his to effect
and more has he. O my
The end of the fourth Sermon.
In wondrefull words O. 111.
et iach et iach god resouer me
amant

204

A
FOLD FOR
Christ's Sheep:

Delivered in two Sermons
upon the first Chapter of
the CANTICLES,
vers. 6. 7.

The third impression corrected
and amended by the Author SA-
MUEL SMITH, Minister of
the word of GOD, at Prit-
tewell in Essex.

E S A Y . 5 5 . 3 .
Hearken, and your soule shall live.

LONDON,
Printed by NICHOLAS OKES,
for Matthew Law, &c.

1619.

A
OLD FOR

Office 2 afmID

mentis est ei hercules.

Journal of Child Language

ANSWER

卷之三

betjænning nævnes ikke i alt 30
-Afskriftet er vedhæftet til
-en original, hvilket er en
-meddelende omstændighed

LONDON
Printed by NICHOLAS OZIAS
for M. MURPHEY LONDON,
1618.

TO THE
RIGHT WOR-
SHIPFULL AND VER-
uous Gentlewoman, Mistresse
MARY BUTLER of Tooby, S A-
MUEL SMITH wisheth all Grace,
Prosperitie, and true comfort in this
life, and eternal happiness
in the Life to
come.

HE Booke of
the holy Scri-
pture (Right
Worshipfull) is as the
Princely Prophet Da-
uid

Psal. 119,
125.

John 6.

Phi. 3.8.

uid calleth it, A Lan
horne to our fette, a
a Light to our Path.
The Elect of God
therein enlightened, am
taught of God, through
the inward operations
Gods spirit : the know-
ledge thereof bath been
deare and pretious unto
the godly. Paule the
sanctified Vessel of the
Lord, did esteeme
things else but Dung
comparison of It. More
bin

regarded nor the pleasures he might have enjoyed in king Pharaohs Court, in comparison of this: And David preferred the Office of a Doore keeper in Gods Palace, before the chie Pallaces heere be. This was that, that Holton the wifes did come at especially, having his choyce of many wifes offered him from and no maruell.

P though

Heb. 11. 54

Psal. 84. 12

1. Reg. 3. 5

though the Children
of God do prefer the chaire
of it before all other inward things what
ever, because our Saviour
our will teach vs, that
the knowledge therof
will bring a man to
eternall : It will sacri
ly conduct a man to God
his kingdome, and may god
him decline from the
wayes of sinne and erringe
which leade to destruction.
Heere is Milke
Babie

John 17.3.

Babes, and strong meate
for men of riper yeares:
So that none that are in-
vited to this Feast, but
may finde some refresh-
ing: Yet notwithstanding-
ing, that this is the ex-
cellency of the holie
Scriptures, and that this
shoulde beene the choice of
god his seruants in all
ages, to preferre the know-
ledge of it before all
things, and to conforme
their liues thereto:

P 2 The

Gen.3.15

Ieremy.7.

The Papists, the malitious enemies of God's truth, will not withstand, when themselves
bee of the Serpentine broode, euer treading on
the heele of God his church, euen with their
Templum Domini
Templum Domini
the Church, the Churc,
as if the Church-Keyes
bung euer at their girdle. These their paynted
frawes, of pietie and holinesse,

linesse, hath caused many to stagger in the way of godlinesse, who haue not taken deepe roote in christian profession. Let such, with a single eye, reade ouer these two sermons, where they shall finde a Fold piteous for all Christ his Sheepe! The true church made knowne from the flockes of his Companions which, howsoeuer they come with, Iesus, Iesus,

in their mouthes, yet doe
deny the power of godli-
nesse, seeking utterly to
extinguish the light of
Gods trutb, that it may
not shine unto men, In-
deed, a palpable darke-
nesse hath ouer-spread
all the Dominions of
that Romish Pharaoh,
more palpable then the
darkenesse of Ægypt,
but the truith shall pro-
uile, maugre the spite
and malice of An-
christ.

christ, and all that blou-
die Crew : And the
Bright beames of the
nospel shall dispell those
fogie mists of Poperie,
and Fgnorance : when
the pride of the Whoore
Rome is once at the
height, and the measure
of her iniquitie is once
the full, according to that
Saint John in the
euelation : Shee is
allen, shee is fallen,
wen Babylon that
P 4 great

* By sup-
ressing of
Popery.

great Citie, &c. God
put it into the hearts of all
christian princes, to
rise vp against her, * that
their warre with them
may assure them of a
peace with themselves
and with their Lord
God. For, how dangerous
they be unto a christia
nian common-wealthe,
when theyr Hellish At
tempts do shew. Ne
ther is it an error in pr
eise, as many would
bear

there men in hand, but
is an error in doctrine,
teaching, yea and main-
taining it, that they may
safely kill, and take a-
way the life of a Christi-
an Prince, that will not
yeelde and subiect him-
selfe vnto the Pope of
Rome.* And no mar-
uell then, though they
can not endure the ma-
ifestation of God his
Word, which is a Lan-
borne vnto our feete,
and

* Therfore
traitors to
Christian
Princes in
action or
affection,
and so
much the
more dan-
gerous to
be suffered.

and a light vnto our
Paths, directing us unto
heauen: For this lighte
if the Pope did not all
smother it, evn little
children in the Streets
would long ere this haue
cryed: Fie vpon them, in
fie vpon them. It is plain
my care, both in publicke
and priuate (out of my
small reading) to discou-
uer as much as in me ly-
eth, the mysterie of In-
quitie, and to lend one place
blasp

on last to the sounding of
that Horne, that shall
last shake downe the
nayles of this Iericho. It
is the old and ancient
Doctrine of Faith and
Repentance that heere
intreate of : As for the
plainenesse of the man-
ner of deliuerie of it, I do
my trust you will acknow-
ledge that the power of
the spirit is best seene in
weakenesse : and that
plainelness doe best an-
swere

The word.

swere a straight and
uen Leuell : The
dence of the spirit is
seene in plaineſſe.

If bauē presumed
prefixe your Worſhipp
Name vnto this ſmall
Worke : It ſhall (by
Gods good bleſſing) in-
crease your loue & unto the
truth and goſpell of I-
ſus Chriſt : A zealous
professor whereof you
haue ſhewed your ſelfe
to be theſe many yeares

and

and worke in you a fur-
bor detestation of Po-
rie. As you haue bee-
n well, so proceed, and
let your workes bee more
christ then at first : Be
still for God in all his
eyes, and God will bee
still for you in all your
eyes: aduance him still,
and hee will aduance
you. Thus I adde this
poore Mite to the trea-
sure of the Church, af-
fribing the Patronage
to

to your selfe, the vse
the world, and the suc-
cesse of it to God. I pray
God to keepe you in his
boly feare, and fauour,
vnto the end; and so re-
maine.

Your worships in
the surest bond,

SAMUEL SMITH

Table of the Do-

*ctrines contained in these
two Sermons.*

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A Fold for Christ's SHEEPE.

THE FIRST SERMON.

CANT. I. 6.7,

*Shew thou me, O thou whom my
soule loueth, where thou feedest,
and where thou liest at noone.
For why should I bee as shee that
turneth aside to the Flocks of thy
companions?*

*If thou know not, O thou the
fairest among women, get thee
forth by the steps of the Flock,
and feede thy Kiddes by the
Tents of the Shepheards.*

BEFORE I enter into
the Text it selfe, which
I haue now read vnto

Q you,

you, it shall not bee amisse
my better proceeding, and you too
vnderstanding, to speake someth
thing concerning the order of
placing this Booke, the Title
it, and the subiect matter ther
in contained.

1 Reg. 6.

Touching the order of plac
ing this Booke, wherein King
Salomon labours to build vp
the Spirituall Temple of the Soule
It is the same hee obserued in
building the materiall Temple
where hee framed thre Courts
the vtmost for the Common
People, the Second for the
Priests and Leuites, and last
all, that *Sanctum Sanctorum*, the
Holiest of Holies, onlie for
the High-Priest to enter into
and that but once a yeere: even
so in this spirituall Temple
mans Soule hee hath likewise
framed three Courts: First,
vtmost

most Court, which is his
y booke of Proverbes, where all
sons and degrees of men what-
ever, are taught and instructed
in course of manners: Next
to that, he hath a second Court,
which is his Ecclesiastes, leading
men on further in the wayes of
godlinesse and Christian pietie:
And last of all, hec hath a San-
ctum Sanctorum, which is his
Canticles, wherein not euerie
man, but only those which de-
light in heauenly and Diuine
Misteries may behold the pure
and perfect, eternall, and con-
stant Loue of Christ Iesus to-
wards his Church, and euerie
soul full Soule; as also the loue
of his Church towardes him,
and what great and princely be-
nefits she reapeth by him.

Secondly, for the Title and
subject matter of this most ex-
cellent

Psalm 45.

Math. 1.11

cellent Booke, as there is ſe
batam Sabbathi; ſo this is a ſe
of Songs: because of all that ſe
lomon did endite, this is mo
Diuine and moft excellent. In
the which hee doth moft liue
and affectionately, by Allego
ricall, and Parabolicall Spe
ches, Cipher out and describ
vnto vs the moft holie and per
fect loue of Christ Iesuſ, to
wards the Church his bleſſed
Spouse. For C H R I S T and his
Church are heere brought in,
in this worthie Booke, as two
Paramours, who are in loue the
one with the other; as atime of the
wooing euer goeth before the
ſolemnization of Matrimonie. And
which in due conuenient time
haue a purpose to marrie, as
as Joseph and Mary were firſt ſu
ſpoused before they came togethe
ther: So the ſame order is ob
ſerued.

Serued in this Spiriuall vnion
betwixt Christ and his Church:
John. 3. 29. They must first bee
contracted, then after married.
The Contract is, when a man is
regenerate and borne a-new, *Re-*
vel. 21. 9. Translated out of Na-
ture into Grace, depending on-
ly vpon Christ for Saluation:
and finished and made vp in
the Day of Iudgement, when
all the Elect shall fully enjoy
Christ. For so witnesseth the
Holy Ghost where it is said, *Let*
all bee glad and rejoyce, and give
thankes to him, for the Marriage of
the Lamb is come, and his wife
is made her selfe ready, Rev. 19.
So then this booke containes
the wonderfull loue, and
mutual affection betwixt Christ
and his Spouse : the true
Church of God, and euerie
beleauer. Thus much may
serue

scrue touching the book it selfe, in
we will now come to the wordes
of the Text,

*Show thou me, O thou whom
my soule longeth, &c.*

IN the beginning of this chapter, the Church beginneth to speake to Christ, and being rauished in heart with his pure Loue, desires most earnestly to be embraced of him, that she that might be ioyned vnto him, and haue fellowship with him, preferring Christ Iesus with all his blessings and benefits shee reporteth by him, before all other man things in the world.

In the third Verse shee confesseth her vntowardnesse, and her want of power to embrace Christ, and therefore she desirereth him to draw her heart by his

This Word and Spirit : whereby
hee sheweth her earnest desire
to receiuue Iesus Christ.

Verse 4. She remooues an ob-
jection that might be made : for
it might be saide, Alas, thou art
black and deformed, how canst
thou then hope that hee will
make any pleasure in thy Beau-
tye, seeing that hee is the most
beautye, blessed and glorious Son
of God ? to this shee confesseth,
that though by Nature she bee
black, full of blemishes and Na-
turall corruptions, by reason of
her originall sinne, and naturall
corruptions, as also her actuall
transgressions ; yet notwithstanding-
ing, beeing washed in Christ's
Blood, cloathed in his Righte-
and busynesse, and being decked and
auauntified with the Graces of
his Spirit, Knowledge, Faith,
Pentance, Zeale, Patience,

Loue, Obedience, &c. shee is
faire and comely.

Now in the sixth Verse, shee
puts vp an earnest request vnto
Christ, that he would in mercie
shew her where hee feedeth his
Flocke, and where hee prouide
comfort for them in the time of
trouble. For Christ being the
great shepheard, his Church on
earth seeks only after him, to be
fedde, resting assured, that there
is but one true shepheard who
feedeth all his sheep with whol-
some pasture.

In these two Verses we have
two things to bee considered of
vs.

The Text
divided.

viz.

1 The Request and Petition in
which the Church doth make
vnto Christ. Verse. 6.

2 The most kinde and louing an-
swere of Christ Iesus vnto his
Church, directing her, and con-
forting her according to her Pe-
tition, Verse. 7.

In the first of these wee are to consider two things. First, the Request; and secondly, the reason of the Request.

In the Request, note first, the person to whom she resorts; *Ob thou whom &c.*

First, that Christ Jesus would shew her where he feeds his Flock with his holy word & Sarcaments, to this end, that hee would feede her, as he fed the Flocks of former times.

Secondly, where hee prouides shelter & shadow, in the heats of persecution, as the manner of those shepheards was in those hot countries, to driue their sheepe to shade in the heate of the day.

And lastly, the Reason: *For why should I bee as shee that turneth aside after the Flockes of thy companions?* So that if CHRIST doe it not, it will not bee for his Honour, nor yet for her good.

First,

The person vnto whom the Church seekes for direction.

Datr. I.
Christ Iesu must be loued with the strongest affection of loue.

First, for the person to whom shee seeketh for direction and comfort, it is CHRIST IESVS the Sauiour and Redeemer of his Church and people; whom shee describeth thus, *Ob thin whom my Soule louetb, &c. q.d.* O Kord IESVS CHRIST my Sauiour and Redeemer, whom I loue with all mine heart; yea whom I loue most earnestly aboue all the world: So, as if the question were asked what I loue best in all the world, I speake it from my heart; it is thou Lord alone.

Hence wee learne with what affection euerie child of God, and true beleever, must loue IESVS CHRIST; namely, with the greatest and strongest affection of loue they can. So as if it were asked, what, or whom dost thou loue most, thou canst true-

I say with the Church here, the Lord Iasvs CHRIST, O thou whom my Soule loneth! So did S. Peter, whose loue was so great that he died for CHRIST: So that hee might very well say to Christ when hee asked him this question, Whether he did loue him, or no? *Yea Lord thou knowest that I loue thee.* The like is to bee seene in Marie, whose loue was so great to Christ, that in testimonie therof shee washed his feete with her teares, and wiped them with the haires of her head: So that CHRIST giues this testimonie of her to her everlasting prayse, *That shee loued much.* So doth the Church and spouse of CHRIST testifie her loue to Christ, in diuers places of this most worthy book calling CHRIST Iasvs her Beloued, *My beloved speake and said,*

John 21.15

Luke 7.47i

Cant. 2.10

said, &c. And againe, Stay me
with Flaggons, and comfort me
with Apples, for I am sick of loue,
Cant. 2.5. Yea, it is a Precept gi-
uen by the Lord God himselfe,
that hee must haue the chiefest
loue, and the first roome in our
hearts : Thou shal loue the Lord
thy God with all thy heart, with all
thy soule & with all thy strength,
Deut. 6.5. The Lord will not bee
satisfied with the loue of our
eyes, to behold his works ; the
loue of the Eare, to listen to his
word ; the loue of the Tongue,
to talke of him ; the loue of the
feet, to go to his sanctuary ; but
the Lord doth require all these
loues together in one : So as a
man may truely say with David
the Prophet, Psal. 83. 25. whom
hast I in Heaven but thee ? And
desire nothing in Earth in compa-
rison of thee. The Lord cannot
bide

bide that a man should haue a heart, and a heart; one for God, another for the Diuell. We can not serue God and Mammon: wee must not part our loue to the world, the Flesh, or the Diuell, but Christ must haue all. Now the reasons are diuerse, to shew with what an ardent affection wee must loue CHRIST
I S V S.

Mat.6.24

Reason 1.

Esay.54.5

Reu.19.7.

First, because he is our Husband, and wee are his Spouse, for so saith the Prophet Esay: *Hee that made thee is thy Husband, whose name is the Lord of Hosts.* And againe, *Let us reioice and giue glorie to him, for the Marriage of the Lambe is come, and his wife hath made her selfe ready.* Now our Spirituall service and worship of God is (as it were) a certayne Marriage of our soules vnto God. When

we

wee take vpon vs the profession
of Christ Iesus; as in Baptisme
then wee betroth our selues vnto
Christ, as to an Husband, ent
ring into couenant with Christ
To keepe vs only to him vnto
our lives end. So then by this
meanes, the Lord is become
our husband, & wee his Spouse.
Now then, as an honest man
can not endure that another
man should haue a portion in
his wife; so will not Christ en
dure that any other shold haue
with him a portion in his church
For he is a Jealous God, Exodus.20
verse. 5. So then the force of
the reason standeth thus. Gods
people which are married vnto
C H R I S T must loue **C H R I S T**
alone, because wee are linked &
married to him alone, as a wife
to her Husband, vnto whom al
one she is bound. Therefore it
we

we forsake the Lord, and breake
the promise we made to him in
Baptisme, and betroth our selues
to others; then will he surely
cast vs off, giue vs a Bill of Di-
vorce, as shamelesse strumpets,
and punish vs for our vnfait-
fulnessse.

Secondly, hee loued vs first
and best, according to that of
John; *Wee love him, because hee
loued vs first:* Yea, hee loued vs
first, when we were his enemies,
and had made a voluntary sepa-
ration betweene him and our
soules, committing Spirituall
fornication with sinne and Sa-
than: yet, as the Apostle Paule
witnesseth, *Yee that were dead
in trespasses and sinnes hath bee-
n wicked.* And least wee should
any whit doubt of his loue, hee
 hath manifested it, in that *Hee
hath washed vs from our sinnes
in*

Reason 2.

John 4.19.

Eph.2.4.5.

Reuel.1.6.

in his Blood : Oh then, great Loue then this, can no man shew. And therefore, seeing Christ hath loued thy Soule deereley, as to suffer a cruyl death, yea to shed his owne heart Blood, to sauе thy Soule. Oh how oughtest thou to loue Christ againe? If a man were taken by the Turkes, and put into extreame slauerie and Bondage, where hee should remaine for euer, vnlesse a great summe of Money were payd for his ransome, the which hee were never able to pay : How miserable were the estate of this man? But if one should come, that out of his meere loue vnto him, pitying his miserie, that should pay his ransome, and set him free, who can expresse how much this poore wretch were bound vnto him? Wee are all taken into prisone

unfometry, and that not by the
works, which onely can but
hold vs in temporall bondage:
but by Sathan the Prince of
darkenesse, where wee should
have indured, not a temporall,
but a spirituall and eternall bon-
dage and slauery, and that in hel-
l for evermore. And nothing but
onely the blood of the Sonne
of God could bee our ransome:
therefore, how should this worke upon
the affection of euery Christian
man and woman, and even bind
them to loue Christ againe. Now
what might moue Christ: But
onely his loue, to giue himselfe
to death for vs? Surely nothing
that was in vs. But God who is
abundant in mercy, through his great
loue, wherewith he loued vs, even
when we were dead by sinnes, hath
loynked vs together by Christ,
whose grace yee are fained. And

Eph. 2.4.5

R

againe,

I.Ioh.3.16

Ephes.1.7.

Reason. 3

Cant.5.10

againe. Hereby haue we penitentiale, that bee layd downe before us. By whom (saith the Apostle) we haue redemption shewed vnto vs, must conserue vs to loue Christ againe.

And lastly, because Christe Iesus is so excellent in himselfe, and therefore most worthy of our loue : For so saith the Church of Christ, *My beloved are white and ruddy, the chiefe among thousand.* In the world we see common, that some are beloued, because they are faire and beauteifull ; some, because they are rich and wealthie; some, because they are wise and prudent ; and some, because they are honourablie descended. Now Christe Iesus hath all of these. For whiche soever may affect a mans hearte,

and any way procure loue; the
one is Christ Iesus fully and
solite without any shaddow
durabilitie, or change: For
he done; he is the Fountaine;
truth, he is the authour of
truth; for mercy, he is the store-
house of all mercie: for riches,
he is the Lord of Heauen, and
earth, even the store-house of
invaliable riches: and for beautie,
he is the most holy and blessed
image of God, full of grace and
merit. Oh how may this serue to re-
monstrance all carnal and prophane
gospellers, worldly men, Epi-
stoles, covetous Cormorants
that loue any thing more then
Christ Iesus and his glorious
gospell, like the *Gadarens*, who
forfeited their Hogges before
Christ: yea, one messe of pot-
age with *Eesus* that can be con-

VSe. i.

Phil. 3.7.8

Christian man to labour to finde
himselfe vauished with the loue of
Christ Iesu: also as his paine
out of the affection of his heart
O ther in abounding soule Iustice
as if the question were al done
doo'd, what I loue best & I can tru-
ly say, I loue Christ Iesu more then
the whole world, yea, & all creatures
things but Iesse and Dauid the
Chrift. And where men finde
true affection and loue of Christ
in them, it is a certaine signe
their Salvation, that God hat-
teth his loue vpon them, that by
the loue of God draweth him
him againe. As the light of the
Sunne lights on the eye, and by
it we see the Sunne againe. And
as by the picture in the Vn-
weck know the Seale: So by our
loue to God, wee know his loue
to vs. Oh how should this cause
every man and woman, and e-
very

Every mother's childe amongst
you, so examining their Love to-
wards Christ, that so they may
have ther some assurance vnto
their owne Soules, that Christ
hath cast his Love vpon them.
And to doe this, aske mee this
question of thine owne Soule:
Doest thou desire, with the A-
postle Paul, to be loosed, and to
dwelle with Christ? Tell mee, is it
convenient and drinke vnto thee to
be the will of Christ? Is thy
mind euer ready (according to
thy abilitie) to bestow any thing
upon Christ, & for the aduance-
ment of his glory? Doest thou
labour in the place wherein
thou liuest, to aduance the glo-
rious Gospell of Iesus Christ?
Canst thou bee content to un-
dergoe shame, disgrace, trou-
ble persecution and bonds; yea,
death is selfe for Christ's sake?

R 4

Doth

Pl. I. 25.

Note

Dost the remembrance of his
 comming to judgement cheare
 up thy heauie soule? And doest
 thou espie with the Spouse
**Christ, Come I am, ressing me
 quickly?** These be markes and
 tokenes whereby thou maist dis
 cerne whether thou doest follow
Christ Jesus, yea, or no.
 But because all men are ready
 to say that they loue Christ, or
 else it were pitie they shoulde
 liue, and that like when indeed
 the loue of Christ is not in them.
 I will yet proceede a little fur
 ther, and obserue a few more
 and markes of this pure & hearty
 loue to Christ which are more
 certaine signes of grace.
 First, if we loue Christ, we
 will loue his Word, delight in
 it, and esteeme it, aboue Gold
 and precious stones. **Lord my
 loue bands I wiste by my word (with
 David)**

Markes to
 discerne
 our loue
 to Christ.

1. By our
 loue to his
 word.

Psal. 119.
 67.

Gold) all the Day long is my Son
with me. Yea, it is altogether im-
possible for a man to be Right-
eous, to feare God, and to loue
him, that hath no sound loue,
nor delight in the word of God.
that by our loue to his word,
we may Judge of our Loue to
Christ. No loue nor delight in
the word, surely no loue nor de-
light in Christ; great loue to
the word, great loue to Christ.
the valewing of this Pearle,
was practise is notable, who
made the Testimonies of God his
image, and the very Joy of his
heart, and esteemed them as
pure Gold, yes aboue fine gold.
And therefore seeing most men
have no delight in the word, (either
they haue never heare it / vniuersall
bee for fashion sake) read it, or
meditate in it day and night. It is
certaine token that the loue of
Christ

verse III.

2. By our
love to his
Saints.

1. John. 3.

John 3.19

Christ is not in them.
Secondly, if wee love Christ
Jesus with all our heart, we are
loving those whom he loves, the
blessed members, true Christians.
Hereby (saith Saint John)
wee know that we are transferred
from darkness into light, because
wee love the brethren. Do we not
sacrifice of himselfe, Al my delight
upon thy Servants. It is our duty
to love all, but wee must love
saints with a peculiar and special
all loue, as heires with Christ
and members of the same body
with vs. Therefore seeing men
generally hate the members of
Christ, contumie them, and do
spise them; doth not this make
it very apparent, that the Lord
of Christ is not in them? For the
world loves her owne; But because
I have chosen you out of the world,
therefore the world hateth you.

Capti

Third

3. By our
obedience

Ioh.14.23.

Thirdly, if we ~~desire~~ love Christ Je-
sus, we must shew it by our obe-
dience to his word; and so his
own Lawes: for so saith Christ,
*ye that loue me keepe my Comma-
ndments*. Little obedience, little
love; no obedience to Christ,
no loue, hearty obedience,
hearty loue. And therefore let
us generally rebell against
his word, and break his Com-
mandments, though these men
quid si we are they loue Christ?
yet are they liars, and the loue
of Christ is not in them. For,
how can heleeue, that a trayed
boldue his principe and shew

Fourthly, if we loue Christ Je-
sus, wee cannot indure to heare
imblisphemes, rayled on, re-
uled, his word condemned, or
Sabbaths prophane, but it
will grieue vs at the very heart,
the will (to the vntooff of our
power)

4. By our
suffering
for Christ.

power) defend his cause, as a loyall childe the cause of his Father, and a faithfull seruans, to the credit of his Maister. And with all, it will make vs be contented to indure some triall and persecution for his sake: yea, drosse of berte, wealth, riches, yea, and selfe, who hath so loued vs yea, he shed his bloud for vs. Then much of the affection before the Church towards Christ Jesus. Now we are to come to this particular of them selues.

Sbew thou me, O thou wher my soule loweth, where I have ferde

THe Church heere, as in many other places of the holy Scriptures, compares Christ Jesus to a good and faithful shepheard, as the Prophet Esayes

scriber

thes him, He will gather together his Lambs. And againe, Behold I will require my flocke of the sheepards, and I my selfe will be my sheepe, and cause them to go quietly. This is acknowledged by the Prophet David : The Lord is my sheepheard, therefore I want not. Yea Christ doth also entitle himselfe, saying ; I am the good sheepheard, &c.

Now the Church of Christ doth put vp her request to this great Shepheard and Doctor of his Church, that hec would be pleased to toll her where hec bedes his sheepe with the preaching of the word, and the vse of the Sacraiment, that so shee may ioyn with them, there to be fed and comforted.

Quest. But was not this the same Church that made out this question ? what is then that other

Ezay 40.

Ezech. 34

Psal. 23.1.

Ieh. 10.11.

4.1.1693A

Obiect.

Resp.

Revel. x. 4

ther Church, or flock sheequires after. *Answ.* I answer: howsover the Church of God is but one in all the World, yet it hath diuers parts. As the Ocean-Sea though but one, yet it is called by diuers names, according to the place where it lies: Euens so the Church of Christ, though but one, yet it hath diuers parts, as the Holy-Ghost distinguiseth of it, writing to the Seauen churches which are in Asia. Now of the whole Church of Christ, some parts of it bee at peace and rest, free from persecutions, when other parts may suffer persecutions, molestations, and be vexed by the Devil and his instruments, whom he sets a worke. Now in this place the Church of God in persecutions and great afflictions, das-

to know of Christ, where he
dwelleth his sheepe; that is, where
the Church is at rest and peace,
where the word is purely pre-
ached, the Sacraments duly ad-
ministered, and Discipline duly
informed, that she may ioyne
with them in the seruice of Al-
mighty God.

From this request and earnest
desire of the Church vnto Christ
to know where he doth feed his
sheepe, wee learne that it is a
true note of a sheepe of Christ
Jesus, to hunger and thirst after
the word of God, to enquire
where Christ feedes his flocke,
where the Word is truely and
faithfully preached, and the Sa-
craments truely administered.
And this doubt our Savior him
selfe obserueth to bee the care-
takers of his sheepe; *My sheepe
know my voyce, and I know them,*
and

Doctr.2.

The
true note
of a sheep
of Christ,
to hunger
and thirst
after the
word of
God.

Ioh.10.27.

and they follow me; But the spirit
of a stranger will they not bear.
This affection was in godly Dauid,
O Lord, how amiable are thy
Tabernacles? How doth my Soul
long after thy Altars? O when shall
I come and appear before the face
of God? And this desire is im-
posed vpon euery Christian, to
have an earnest affection vnto the
Word of God. As when a
man is hungry, the veines sucking
moysture in the bottome of
the stomacke, he feeleth a paine
which makes him desire meat; so
euere our soules void of grace
and nourishment vnto eternall
life, they shoulde hunger and
thirst after Christ and his righ-
teousnes, after his word, which
is the Spirituall foode of our
Soules. And till a man be hungry,
he longs not for meat; he
desires not foode; so, till we
have

ur wants, we never seek to haue
our soules fedde with the word
of God. Now in thar so few do
bre the word of God, and so
lowe esteeme of it, it shewes that
very fewe feele their want of
God, very fewe can discerne their
misery, and wretched estate; but
most men run on in sorne, blesse
hemselues in their euill wayes,
and neuer say, *Alas! what haue I
done?* Wee must desire the fin
iture Milke of the word, as the In
fant the mothers breast, *and as
the Hart doth the riuers of waters;*
and as the Church doth haere,
*show mee, o shew mee where thou
hast leddest thy flock.* We should doe
as the Earth doth in time of
drought; shee opens her mouth
begging, and gaping, till the
word sends a raine. The beggar
never begges hard till he see his
the want, and then dieth will
Spare

i. Pet. i. 3.

Psal 43.

Mat. 5.6.

Reas. I.

spare no time, labor, nor word
 so ill we see our owne wants,
 we will aluer secke for the Spi-
 rituall food of our Soules. But
 they bee blessed which *Hunger*
and Thirst after Righteousnesse,
 though we thinke wee be happy
 when wee feele no want. As it
 is a common thing to say, I ne-
 ver doubted of my saluation, I
 would be loath my Conscience
 should trouble mee, &c. But
 surely it is the beginning of
 grace, to find our selues to want
 grace. Those that eat Meate
 with a full stomack, It doth them
 least good: So they which are
 full, and feele not the want of
 the Word, it doth them little
 good. And the reason is, that if wee
 do not hunger and thirst after
 the Word of God, we can no
 uer enjoy the varietie of all
 those

those good things which are
measured w^tin the Word, for
to make verily happy; for as
much as all good things which
we have and enjoy in this life,
they are appendences to the
Word, by which Word, and
by Prayer, they are sanctified
unto us. Now it is got and ob-
tained no other way, but by
thirsting after it: As the blessed
Virgin saith in her Song. *Hee
filleth the hungry with good
things, and the rich hee bath sent
empty away.* Which may serue
to comfort the poore children
of God, which shew their thir-
sting desire, by their great labours
and strauile, to heare the
Word Preached, though they
meet with mockings and scoff-
ings for it, by such as are farre
from thirsting after it them-
selves.

Luk. i. 53.

Reas. 2.

Pro. 27. 7. §

Vſe. I.

Secondly ; if wee should not
eagerly seeke after the word of
God , wee should never know
how much wee are beholding
to the Lord for the manifold
graces, and blessings , which we
receiuie daily from our most
mercifull God thereby . For so
saith Salomon : *The person that is
full despiseth the honey combe ; but
unto the hungry soule , every bit-
ter thing is sweete.* So that when
wee shall see our spirituall po-
uerie without the Word , that
we should euen faint and starue,
and pine away ; it will then
make vs prize the excellencie of
that benefit wee enjoy , when
wee haue the same truelie and
sincereely preached and Taught
amongst vs .

Seeing this longing desire
after Christ , and his Word , is
the Eare-marke , and the Vvol-
marke ,

marke, the Badge and the Brand, of the Sheepe of Christ, the true Church and children of God: This Doctrine then, makes a plaine distinction betwixt the Sheepe of Christ and the stinking Goates of Sathan. The Sheep of Christ long after their Shepheard; desire to bee instructed by him; hunger after the Word Preached, and taught; wish for the Sabaoth, enquire where Christ doth feede his Sheep, in the greene pasture of his Word and Sacraments. But the Goates of Sathan, they loath the Word, and the Preaching of it, They treade downe the Pasture of the Sheepe, yea, they are weary of it; they will not go to the doore to heare; they can be content as well to want it, as to haue it. So that hereby we may judge of our owne

Eze.34.

Mal.2.13.

estates, whether wee be the true
Sheep of Christ, or the stinking
Goats of Sathan; the children
of God, or the: hounds of the
Devill. Dost thou loue the word
of God more then thine ap-
pointed food? Tell mee, doest
thou desire to bee caught in the
Word? Doest thou enquire
where Christ doth feede his
Sheep with good pasture? And
dost thou delight in the Word?
These are the Ear-markes of
Christs Sheep, and may min-
ister comfort unto thy Soule,
that thou art one of those that
do belong to his Fold. But if on
the contrary part thou loath the
word of God, and hast no de-
sire at all to tread in GODS
house, but spendest the Saboth
irreliigiously, vainely, and pro-
phanely, at Dice, at Cards,
Bowles, or Tables: O deceiv-
er

Job.10.27.

not

not thy owne Soule. It is a signe
thou art none of Christ's Sheep,
but one of the stinking Goates
of Sathan, and there will come
aday of separation when Christ
Jesus the great Sheepheard will
divide the Sheep from the goats
when he shall set the Sheep on the
right hand, and the Goates on the
left.

Mat.25.33

This Doctrine doth serue, to
reprove three sorts of men.

Vsc. I.

Three
sorts of
men re-
proved.

I ~
Atheists.

First, Atheists which blisse
out the tongue at all Religion,
and Christian Pietie, making a
mocke of God, of his Word,
and of all holie duties ; That
thinke it lost labour to bee Reli-
gious, and that there is no good
got by hearing of Sermons, and
leading of a godly life. O it
hath ever beeene the cursed
thoughts of mans Heart to
thinke so : As in the time of the

Prophet Malachie. It is lost to man
to serue the Lord, and what thin
good comes there by seruing of other
God? Al poore soules! all this and
while they can minister no whi
comfort vnto their owne soules, shal
they be the Sheepe of our
Christ, But a fearefull expectacion
of judgement. For in what miserab
le and wretched estate shal
it that man in, that knowes not che
whether hee bee in the estate of i
Grace or not? A Sheepe of our
Christ, or a Goate of Sathan? So,
With what cheere can hee eat his
one meales meat, or sleepe one full
night, that wants this assurance? Oh
Othen! let such bee warned be
times, that if they looke to have no
any comfort in death, and after
death, that now they labour to ha
bee approved for the Sheepe
Christ. H. answr to religion
Secondly, the Papists which ha
barre

Inferre the people from the preaching of the Word, and keepe them in miserable ignorance and blindness: And all others which seeke by all meanes possible to hinder Christ's Sheep from seeking to bee taught, which otherwise would enquire where Christ feeds his sheep; and where the Word is truly Preached and taught, and the Sacraments duely administered. These are like the Scribes, and Pharisees, who shew up the Kingdome of heaven; that will not enter themselves, nor suffer them that would. Oh! what sacrilege doth that adulterous Church of Rome commit, that take from the people the key of knowledge, and suzzell them in ignorance; teaching that it is sufficient to believe as the Church believeth. Whereas the Scriptures do

Rom. 13.2.
Phil. 1.10.

Eph. 5.15.

do requisite of al men the spirit of discerning, Try the Spirits whether they be of God: that so they may allow of those things that are good, & be without offence till the day of Christ: otherwise if they follow their false teachers, they are sure to perish. *For when the blind lead the blind, they both fall into the Pit of Destruction.*

Mat. 15.14

3
Carnall
Protes-
tants.

Thirdly, all carnall Protestants, and secure Worldlings who, though they enquire where they may buy a good bargain, or get a good purchase, and labour for that; yet never enquire where Christ feeds his Sheep. Oh! It is a wonder to see how men desire pleasures, profits, and preferments: these they seek for with might and maine. But for the Ministry of the Word, to haue it truly taught,

conuey them, that their Soules
may be sau'd: This they effect
not, they looke not after it. Sure
by this they declare to the
whole world, that they are none
of Christ's Sheepe. For if they
were, They would heare his voyce
and fallow him.

Seing the true Church of
God doth haue secke to Christ
Jesus to bee Taught, and Di-
rected; we learne that it is the
privilegie of the true Churche of
God, to acknowledge Christ
Jesus alone, for their great Pa-
stor and Shepheard, the only
yea lead and chiefe Doctor of his
Churche, and therefore to be
uled by him and his Word
alone, to be content to be fedde
and guided by this great Pastor,
and Shep-heard of the Churche.
I am the true Shepheard, and doe
know my Sheep, and am knowne
of

Ioh.10.27.

Batt. 3

The
Church of
God doth
acknow-
ledge
Christ for
her chiefe
Shep-
heard.

Ioh. 19.28.

Ioh.6.63.

Eph. 2.22.

Col.2.19.

Mat.28.

Ch. 10.11.

Gen. 6.15.

-world

-age

-find

-C. 10.12.

-per. 10.13.

-spoke

-tongue

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and had considered which
one likewise for the confirma-
tion of this poynt of Doctrine
unto vs; it because the worke
of Saluation is wholly and only
brought by him, and no part
hereof is reserved to any crea-
ture; as the Apostle witnesseth
when hee saith; That among
them there is no other name gi-
ven under heauen whereby we
may bee saved, but only by Iesu
christ. And the Author of
the Epistle to the Hebrewes witnesseth
the same thing, when he
saith, that hee is able perfectly to
bring about frome you to God by
him, as he did stand in the
This condemnes the Church
of Rome, as no true Church of
God. First, because they will
not content themselves, with
Christ Iesus to bee their great
istor, and general Shep-heard;
but

• vicido
Vse. I

but they haue set vp the Pope
his Vicar ; and matched him:
yea preferred him before Iesu
Christ. Nay, they will not bee
content with that pasture which
Christ allowes for his Sheepe
the greene pastures of his Holie
Word , and cleare streames of
his blessed Gospell ; but they
will feede on the filthy Trash
and durty Drags of their owne
deuising ; The fond and foolish
douices, iuentions , and Tra-
ditions of men , of their Popes
and Cardinals. So as they do
clare to the world they are no
Sheepe of Christ. In that they
will not heare his Voice , and
follow him , nor be content with
the food hee hath prepared for
them , but feede on the filthie
and soule puddles of mans Trad-
itions.

Joh.10.17.

vse.2.

This may serue to admonish
us

the faithfull Ministers, of Le-
CHRIST which stand in
Christ's steed : That they teach
nothing but the truthe of God,
wholesome Doctrine, not their
owne deuices and dreames : but
that which they perswade them-
selves Christ would speake, if
e were present. Soo on the
contrary part, you that are the
earers must contempn your
shoulues with the Pastures of
Gods Word , the plaine and
the pure preaching of the word
of God, and now to bee carried
no way to listen after strange
by shopeleards, that teach by Onis-
tis doctrine that may entrap
with the deuices of man, which
soulday tickle the eare, sahdonot
to worke grace in the heart. And
souldare the vile Doctrines of
the Church of Rome, which will
either bane and poyson mens
soules,

soules, then edifie them ; & in the
their Doctrine of Merites, & in the
uocation of Saints, & praying for the
the Dead, and a thousand things like. : The which, Because they cannot
haue no footing in God's word, heat
are here condemned, as non S.
wholesome Pasture for God and
Sheepprodiced vpone shew compare
Thus much for the Churches true
first request. The second for him
loweth. I add this, as
Les enigmes, broughe fait
And where thou art self abemperer a
domus at Noeme, broughe bouders
against this usurpation of view.
For the better understanding
of these words, we must
know, how that it was the manner
of the Shepheards in those
hot Countries, to drive their
sheep to the pasture in the moring,
and after, when the Sunne
waxed hot, to dring them into

shad

the Watch and at noone to carry them to some shadow, where they might rest in the Heate of the Day, least they should bee annoyed with the Scorching heate and beames of the Sunne.

So heete the Church of God and the spouse of Christ, compares Christ to a Faithfull and true Shep-heard, and intreates for him to tell her where hee doth cause his Flock : That is , his Faithfull people , to finde shelter and comfort in the heate of persecution, when the Sunne is hottest at Noone-day ; that is, in the greatest and hottest persecution of the Church of God, and in the most Daungerous and troublesome trialls and times of great Extreamitie , which is here meant by Noone-day; when the Sunne is most Hote and scorching, according to that

T of

Mat. 13. 6.
& vers. 31.

of our Saviour, speaking of one sort of euill hearers: *And when the Sunne was up, they were parched, and for lacke of rooting, withered away.*

*From whence
wee obserue
a twofold in-
struction.*

1. That the Church of God sometimes is in the very heate of persecution.

2. That Christ the good Shepheard eu'en then forsakes not his, but at Noonday, eu'en in the extremite of the same, prouides a shadew and place of comfor and refreshing, for those that are his sheepe.

Object. 3

The Church of God sometimes is in the very heate of persecution.

2. Tim. 3.

First, wee are taught here, that it is the will of G O D, that his Church sometimes should be tryed: and it is his will that sometimes his people should undergoe persecutions, according to the rule of the Apostle S. Paul, *whosoever will live godly in Christ Iesus, must suffer persecu-*

tion.

This is expressly taught by the Prophet David; Great are the troubles of the righteous, but the Lord delivereth him out of all.

Psal 34:19.

3. This was the condition of the Israelites in Egypt, who remayned there a long time in cruell bondage vnder Pharaoh, Exod. 1.

12. And in Hesters time, how were the poore people of God in the heate of persecution

Est. 2:13.

This was the State of the whole Church of the Hebrewes, described thus, That Some were racked and would not bee delivered, that they might receive a better resurrection: And others haue beene tryed by mockings, and scourgings; yea moreover by blood and imprisonment: They were stoned, they were hewen asunder, they were burned, slaine with the sword, wandered up and downe in Sheepes skinnes and in Goates

Hebr. 11:

35. &c.

skinnes, being destitute, afflicted, and tormented, whome the world was not worthy of, &c. This we might further consider in the examples of *Abraham*, *Isaia*, *Jacob*, *Iob*, *Joseph*, *David* *Ieremy*, and the like, whose Liues are a plentifull store-house to testifie this truth : That the people of God, doe many times endure manifold afflictions, and sundry Trialls. And this haue wee had axperience of in this Land, in the dayes of *Queene Marie*, when the Sunne shone hot, and that the fire of persecution was great, to the wasting of the Bodies of many a deare Childe of God : So that if we hope to live with Christ in the Church Triumphant, we must first die with him in the Church Militant. For none shall raigne with Christ there : that haue not first suffe-

suffered with him heere : Nor none shall haue their teares wiped from them in Heauen, that haue not first shed them on the Earth. Thus hauing scene the Doctrine, that it is the State and condition of Gods church heere vpon Earth, to vndergoe sometimes many and grieuous afflictions. Now let vs see the Reasons, that so the Doctrine may leaue the greater impression in euery one of our affectiōns.

In regard of Gods Enemies themselves which know not the Father, nor Iasvs Christ his Sonne; they haue nothing to stoppe and to stay their Rage and Malice , as our Sauiour witnesseth, when he saith : They shall excommunicate you, yea the time shall come , that whosoeuer killeth you, will thinke that hee

Reason. I

Ioh.15.19.

Reason 2.

doth GOD seruice : And these things will they doe , because they haue not knowne the Father ; nor yet mee : So that it is no maruell though the enemies of gods Church doe rage against the faithfull seruants of God, being stirred vp thereunto by the instigation of Sathan ; seeing that they know not God , nor Iesus Christ, but haue their eyes blinbed dy Sathan the prince of this world.

God suffereth his Children many times to vndergoe some sharpe and bitter triall of affliction , and to suffer cuen the burning heate of Persecution, to make knowne the Vertues and Graces of his Children : as Saint Paul saith, *It is necessarie that afflictions should come, that the elect may be manifest who they be,* As it is not possible to know the

the valour of the Souldier if
hee lie alwayes in the Campe,
and neuer come into the Field:
So is it impossible to know the
Courage , Patience , Obedi-
ence , Zeale , Loue , &c. of his
children till triall come. And
therefore G o d would haue
Abraham tempted; to make his
faith knowne. So *Jobs* patience,
Davids pietie , *Pauls* courage,
&c. The earth which is not tilled
and broken vp , will yeelde
nothing but briers and thornes:
And Vines will waxe wilde if
they bee not Pruned and Cut.
Euen so the vnrulic affections
of our hearts, as so many noy-
some weedes , would quicklie
ouer-runne the whole man, if
the Lord , by sanctified afflictions ,
should not manure vs. It
is good therefore (said *Jeremie*)
for a man to beare the yoake in his

Lam.3.27.

youth. And in another place the same Prophet saith, Iere.48. 11. Moab keepes his sent, because hee was not powred from vessell to vessell : But hath beene at Rest euer since his youth. There are besides these : Diuers other Reasons, wherfore the Lord doth thus exercise his deere children in this life, with Crosses and afflictions : As to humble them for sinnes past, and to preuent sinne in them for the Time to come : Because when wee shall perceiue that the only weapon whereby Sathan woundeth our Soules, is sinne, it will make vs repent of sinnes that are past, and wearie of sinnes forthe time to come ; And also to humble the pride of our Hearts : For knowledge puffeth vp, and in whatsoeuer thing wee goe before our brethren, naturally we waxe

waxe proud of the same. Now the Lord by these Afflictions, like a skillfull Phisition, lets out the superfluous Humours of Pride and Vaine-glorie , when wee shall see what wee are by nature.

Well , let vs make some vse
of this Doctrine to our selues,
Wee haue had a long Mor-
ning, and yet are in Peace and
rest : But it will not euer bee
Morning ; the Sunne will rise
and it will bee Noone-day , the
Lord will haue a time of triall. It
is the Lords vsuall dealing, after
long time of peace , to bring
some trialls , that the Elect and
true Christian may bee discer-
ned. Of all things in the World
the Lord cannot indure that his
glorious Gospell should bee
contemned, and despised, as it
is at this day amongst vs : Oh
then,

Luk.14. 25

then, seeing that wee must euen
looke for a triall ; Let vs prepare
and armc our selues with all
needfull vertues, with patience
with humilitie, with courage,
zeale, &c. Alas ! any thing will
serue the turne now to bee a
Christian; a small matter : But if
in the time of triall wee shrinke,
or else yeelde vnto the enemie,
then wee shall shew that we are
but Hypocrites , and Cowards.
Oh then let vs be good Souldiers
now in the time of peace,
prouide and sharpen our Wea-
pons against the time of warre :
Let vs cast it what it will cost
vs to bee the sheepe of Christ,
losse of Lands , Liuings ; Gold,
Siluer, Liberty, Country, yea life
it selfe ; yet to resolute by the
helpe of God , neuer to bee
ashamed of the Gospell of
Christ , let persecution come
neuer

neuer so hote vpon vs.

Secondly, we learne hereby, not to promise vnto our selues worldly Peace and Prosperitie, while we doe live here. For this is the time of a Christian mans warfare; neither must weeooke to finde Heauen vpon Earth: for if wee will be Christ's Disciples, wee must take vp his Crosse and follow him; we must not dreame of a victorie before fight. For it is the lotte of the godlie to suffer persecution; yet this may bee the comfort and joy of a Christian Soule in the hiddest of them all, That the Lord will dispose of them so, that they shall worke to the best to them that loue God, and neuer depart from vs, but shall leue a blessing behind them, so that wee shall bee sure of this, that wee shall gaine more in the spirit

vse I.

VSe.3.

Spirit, then we can loose in the flesh.

Thirdly, seeing it is the will of God, that his owne True Church and faithfull Children shall be tried, and vndergoe the heate of persecution : Let vs heere learne to bee wise, neither to thinke that wee are out of Gods fauour if wee bee Tried, or to thinke the worse of the Gospell of Christ, because the Crosse and Triall goes with it. Wee are ready to thinke the Lord loues vs not : Or that the Gospell the which wee profess is not a good profession ; because we see it hated, persecuted, and Rayled on by Wicked men. Well, it is that whiche God will haue, it was the condition of Christ Iesus before vs: and vnlesse wee looke that the Servant should bee Greater then

then the Maister, it must bee
ours.

Secondly, wee learne from
hence, that though it may bee
sometimes *Noone-day* with the
Church of God, hot and blou-
dy persecution, yet Christ hath
euer a shelter and shadow for
his people; Hee hath a Lair for
them, a place of shelter, sha-
dow, and comfort; hee is euer
present with his Church and
people in the霍test times of
persecutions and afflictions, to
comfort them, to refresh them,
to ease them of their miserie, to
deliuer them. This the Lord ex-
presseth in the Prophet *Esay 54.*
*7.8. For a little time haue I forsaken thee, but with great compas-
sion will I gather thee: for a moment
in mine anger I bid my face from
thee, for a little season, but with
everlasting mercy haue I had com-
passion*

Doctr. 4.
Christ
leaves not
his church
in the heat
of perse-
cution
but pro-
vides
comfort
for them.

Psalm 2.

passion on thee. This doth the Prophet David make manifest, that notwithstanding the rage and malice of Gods enemies, *Hee that dwelleth in Heaven shall laugh them to scorne, the Lord shall bane them in derision.* This comfort is excellently set forth by the Prophet Esay, when hee saith in cha. 43. 1. 2. *But now thus saith the Lord that created thee, O Iacob, and hee that formed thee, O Israel, feare not: for I haue redemeed thee: I haue called thee by thy name, thou art mine: when thou passest through the waters, I will be with thee, and through the flouds, that they doe not overflow thee: when thou walkest through the very fire, thou shalt not bee burnt, neyther shall the flame kindle upon thee: For I am thy Lord God.* Thus prouided hee for his Church in the dayes of Hester when

Ester. 3.

when they could see no meanes
to escape. What a mischiefe
had *Herod* inuented against the
Messiah; so secretly, as that hee
disclosed the secret of his heart
to none, but pretended to the
Wise men, that his intent was
to worship Christ; yet the Lord
did bring his deuice to naught;
and *Joseph* and *Mary*, with the
childe *Iesus*, was deliuered. Peter
being cast into prison, should
euen the next day haue beeene
executed; yet through the pray-
ers of the Church, was delieu-
red. This Doctrine is further
cleared by the examples of *Io-*
seph, *Iob*, the Church in *Egypt*,
Daniell, the three children, *Si-*
drach, *Misbech*, and *Abednego*:
who for a time indured shame
and reproach of the Crosse: yet
afterwards the Lord returned
vnto them when the time of re-
freshing

Mat. 2. 13.

Acts 12. 16

Ge. 41. 14.
Exo. 12. 41
Dan. 6. 23.
Dan. 3.

freshing came. So that howso-
ever Gods children may be vo-
der the heate of persecution for
a time, it shall be but for a time,
hee will not leaue them desti-
tute of his helpe, and Comfort
for euer: But will in the end, de-
liver them.

Reason. I.

The Reasons seruing to con-
firme this Doctrine, are mani-
fest. First, consider the Titles
by which GOD is called; as a
Father, to shew the care that he
taketh ouer his Church, as his
Children, to prouide for them,
and to gouern them. For what
father will not saue his childe, if
possible hee can, from Fire, or
Water, or soyme other eminent
danger? Now then, if wee that
are euill, know how to helpe our
children, how much more shall our
Heavenly Father, that knoweth
all things, give good things unto
his

Rom.8. 15
Ioh.10.1.
Mat.7. 11.

his children? Again, Christ is called by the name of a *Shepheard*, as the Church doth confess in this place. Now, will the Shepheard see the sheepe goe astray, and not bring them into the right way againe? or suffer the wolfe to devoure the sheepe, and not rescue them? And what, shall wee thinke that Christ the true Shepheard of his Church will bee more carelesse of his Flocke, whom hee hath purchased vnto himselfe with no lesse price then with his owne heart Blood; then an earthly man is of his Sheep? Seeing then that Christ Iesus is the King of his Church, & the Shepheard of his Sheep, wee need not doubt but that hee will defend his Church, and saue his sheep, so that none shall be able to destroy them, or take them out of his hands.

Secondly, our weakenesse and naturall corruptions are now hidden from the L O R D : Hee knoweth whereof wee are made, bee remembreth that wee are basdust. And therefore saith the A poftle, God is faithfull, which will not suffer vs to bee tempted above that wee are able, but will even give the iſſue with the temptation, that wee ſhall bee able to beare it. So then, whether wee conſider the Office of Christ as a ſhepheard to keepe his Churche; or the mercie of Christ, that is euer ready to couer the wants of his Seruants, making their afflictions to bee but momentarie : in these two reſpectes wee may ſafely gather, that the Lord will neuer forſake his children, nor leaue them in their daun- gers, but prouide for them both ſhelter and comfort, when they ſhall

shall finde the heate of afflictions to shinc most hottest vpon them.

Theyse serues to direct vs to whom wee should goe in time of trouble and great distresse; for if Christ bee our shep-heard wee are to flie to him; Hee is a faithfull preseruer of them that trust in him. Shall wee goe to saints or to Angels? Doubtlesse Abraham is ignorant of vs, and Israel knoweth vs not, Esa. 63. 16. What then, shal wee trust in our chariots or in our horses? doubtlesse a horse is counted but a vaine thing to saue a man, Psal. 37. 17. Surely, wee cannot honour him more then when wee depend on him, and rest vpon his mercie. Thus David behaued himselfe in all his extremities, flying vnto God as a sure refuge, I will say in the Lord, O my hope, and my for-

Vse 1.

Psa. 91. 2. 3

tresse, He is my God, in him will I trust, Hee will deliver mee from the snare of the Hunter, and from the noyseome pestilence: His ears are alwayes open to the cries of his children, hee putteth their teares into his bottle. So long therefore as wee haue a voice to call vpon GOD, or a heart to sigh and groane vnto him, wee haue comfort and assurance to be deliuered, and that hee will not leaue vs nor forsake vs in danger.

Vſe. 2.

Heere is matter of endlesse comfort vnto the Church and children of God, that we know that the Lord Iesus Christ promiseth that hee will prouide a Lair for vs, a place of comfort and refreshing, a shadow euen at Noone day in the heate of bloudy persecutions. Many indeed are our infirmitieſ, feares, cares,

cares, sorrowes, and troubles, yet in middest of them all, the childe of God may say with the Prophet; *why art thou cast downe (O my Soule) and why art thou so disquieted within me? O waite on God, for I mil yet give him thanks, He is my presens helpe and my God,* Psal. 42. 5. O then let vs bee constant: let vs comfort our selues, in Christ Iesus, let vs not for feare of danger deny CHRIST and his Gospell; for CHRIST will bee a sheler vnto vs, to refresh vs, and deliuers us.

This sheweth the most woefull and desperate estate of all wicked and vngodly men, who being out of Gods fauour, not beleeuing in Christ, nor repenting of their sinnes, in time of persecution, when the Sunne waxeth hote; Alas, they shall not know where to hide their

Vse. 3.

V 3 heads,

heads of you they shall finde no shelter, nor comfort, nor no place of refuge: For Christ is a shelter onely to them that believe in him, and obey him. And therefore thou which art a wicked man, an impenitent sinner, a profane person: Alas what wilt thou do? And which way will thou turne thee in the time of trouble and calamite, when the Sunne waxeth hot in the heate of persecution and stotching trials? Whither then wilt thou turne for shelter? Alas, thou shalt then be as a mad beast, which in the heate of the day runnes vp and downe, and findeth no couert. So shall all wicked and impenitent sinners haue no place of succour, but lie open to all Gods iudgements; bee scorched, yea even consumed with the fire of Gods dis-

displeasure ; when the righteous, those which are in Christ Jesus shall finde shelter.

Now followeth the Reason which shee vseth to moue the Lord Iesus Christ to grant her request , taken from the great perill and danger shee was like to fall into ; Namely, lest being left without his direction and comfort , shee bee constrayned to Turne aside to the Flockes of the companions : that is to say, to leaue the true church , and worship of God , and joyne with the false church, to commit Idolatrie, called heere , the Flockes of the companions : Not for that they are eyther Christ his companions , or the companions of his church and people ; but because they account themselves so ; yea, they thinke, and call themselves CHRIST'S compa-

The chur-
ches rea-
son of her
request.

-vnde ad T
-cōtēdo
-tōd to nōt
-flūgōt

nions. And if this thing should come to passe through want of Christ's assistance to direct her, & to comfort her in persecution; then it shall not bee for his honour, nor her good. This is the summe and substance of her Reason.

Deut. 32.
It is alto-
gether im-
possible
for men to
hold out
in time of
trials, that
are not as-
sisted by
God.

Psal. 119.

Hence wee are taught, that it is altogether impossible for men and women, ever to stand out in the brunt of persecution, vniuersall they be taught of God, & com-
forted by his Spirite. And hence it is that the Prophet *Daniel*, a man after Gods owne Heart, & indued with a singular portion of GOD S Spirite, doth earnestly begge and craue at Gods hand the enlightning of Gods Spirite, and desirith to be taught of him; *Open mine eyes that I may see the wondrous things of thy Law.*

And

27. 34. 73.

L.C. 1. 2. 1. 3. 1

And againe, Teach me thy Statutes. And againe, Make mee to understand the way of thy Precepts, &c. Yea, CHRIST tells the Iewes which murmured against him, because he said, that no man could come to him unless his Father drew him, that all the Elect are taught of God, Ioh. 6. 45. And this made PAULE to pray for the Ephesians, ch. 1. 17. that God would give them the Spirit of Wisedome, and to enlighten their mindes, that they might know what is the hope of their calling, and what the riches are of his glorious inheritance. A notable direction vnto all sorts of men, how to behauie themselves when they shall come into the house of God; namely, not to rest on any naturall gift whatsoever it bee, Wisedome, learning, wit, memory, &c. For she

Rom.8.
Cor.1.31

the wisedome of the flesh is enmity with God; But to get out of our selues, and to seek the Lord in humilitie, and deniall of them selues; and then the Lord will giue vs a discerning Spirit, that we shall not be deceiued. If any man (saith Christ) will doe my Fathers will, hee shall know of the Doctrine, whether it bee of G O D, John 7.17. And againe, Christ promiseth his Disciples, being now to leaue them, and to go to his Father, that the Spirit of Truth should lead them into all truth.

Reasons.

I

And the reasons are.

First, we are all blinde, and by Nature can hardly see into the truth, vntesse Christ direct vs by his Spirit; for so saith Salomon, Prover. 14.12. The wayes that seeme right unto vs, the issues thereof are the wayes of death. It is

is a part of our miserie, that wee
are turned everyone unto his own
way.

Secondly, when wee know it,
Alas, wee are of our selues so
weake, and flesh and blood will
bee so unwilling to suffer for
Christ his sake, that vntesse the
Lord do assist vs, we shall not be
able to undergoe tho least tempi-
tation that shall be laid vpon vs.
And lastly, the enemies of
Gods truth are in their genera-
tion, so wise and so subtile, col-
ming vnto vs in *Sheeps-clausing*,
to deceiue vs; that of our selues
we shall easly bee drawne away
to beleue lies. In all these re-
spects, wee may safely conclude
the former Doctrine, that it is
impossible for vs to holde out
in the day of triall, vntesse wee
be assisted by the Lord's holy
spirit. Now god salte us in this

Vse. I.

This sheweth, that if tryall do come, and persecution shall arise for CHRIST's sake, and the Gospells sake: Alas, most men would yeeld to any Religion, to Popery, Idolatry, Superstition, to the flocks of the companions, to the Church of Rome, to flatte Idolatrie. For alas, they know not the truth; They are not taught of GOD; They bee blinde and ignorant, and will easily beleue and embrace any Religion.

Vse. 2.

This must stirre vp every true christian, man and woman, to pray to CHRIST as the church doth heare; That hee would teach vs by his Spirit, that hee would open our eyes, that wee might see the truth, and that he would giue vs hearts to beleue it, to loue it, and to liue and die in it: That hee would giue

vs

vs the Spirit of Discerning, To
try the Spirits whether they bee of
God, that so wee may discerne
the truth from falshoode. Yea,
wee must so labour to bee fast
grounded in the Truth, that no
winde , nor weather may re-
move vs, That we may be sure to
lay a good foundation, that wee
do digge deepe into our owne
hearts, builde on the Rocke , To
hate Poperie and all Idolatrie,
to loath it as the Doctrine of
Diuell. Though they say, they
bee the true Church , and the
companions of Christ; yet bee they
the Synagogue of Sathan : The
maine points of their Religion
being cleane contrary vnto the
word of God : as are their Do-
ctrine of Merites , Invocation
of Saints, worshipping of Ima-
ges, praying for the dead, Sa-
crifice of the Masse, that so wee
may

1. 3. fol. 2

2. v. 11. fol. 2

vse 3.

may, for euer, stand out against
that cursed and damnable Doc-
trine of the Church of Rome.
Yea, let vs intreate the Lord
that hee would never suffer it to
get head againe in this Land,
notwithstanding wee haue de-
serued as great a iudgement,
but especially that hee keepe vs
that wee neuer ioyne with them
in that bloody Religion.

It condemnes all those who
are ready eyther for feare of
persecution, or by blindness
and ignorance, to embrace any
Religion; or ioyne with any
Church; who to keepe their
Liuings, hold their Lands, to
enjoy their honours and plea-
sures, would turne as doth the
winde, and embrace any Reli-
gion; ioyne with Papist, Iew,
Turke, yea the devill himselfe
for liuings sake. Oh! the true
Church

Church of Christ feare them-selues, and their weakenesse, that they shoulde bee drawne away, and seduced to embrace false Religion: And therefore they doubting the worst, and fearing the corruption that is in their owne hearts, pray vnto Christ, that they may not bee left vnto themselues, but that they may finde strength from him to withstand them.

The end of the first Sermon.



A Folde for Christs SHEEPE.

THE SECOND SERMON.

CANT. I 7.

If thou know not, O thou fairest amongst women, get thee foorth by the steps of the Flocke, and feede thy Kiddes by the Tents of the Shepheards.



EE haue heard before of the earnest request of the Church vnto Christ, That he would in mercy shew her where hee feedes his Flocke, and where he

he providede him comfort for them
in times of trouble. Here is the
most kinde, loving, and gracious
answering of Christ Iesus unto the
Request of his Churchie in the
which were three things.

Parts of
the Text.

- 1 His exceeding loue and kind-
nesse, in that he calleth her, *the
fairest among women*.
- 2 His gentle reproefe of her, *If
thou know not, q.d. This is ve-
ry strange, that thou which
art in the true Church, shoul-
dest not know where Christ
feedeth his sheepe,*
- 3 His direct answere to her re-
quest, wherein hee doth an-
swere her to the full: *If thou
wouldst know where I feede
my sheepe, that so thou maist
feede with them, and finde
consolation ynto thy Soule;
then thou must go in the steppes
of the Flocks: That is, thou
must*

must embrace the Faith, Religion, the worship, and seruice of God, the which my ancient Church from the beginning haue embrased: The Faith, Religion, the Worship and Seruice of G.O.D, which my ancient Seruants, Abraham, Isaack, and Jacob haue done, and tread in their steps. Secondly, thou must place thy Tent, where the sheep-heards haue done, the Patriarchs, Prophets, and Apostles of C H R I S T, their doctrine taught before. This is the summe and substance of Christ's answere vnto his Church.

First, obserue heere, how Christ describes his true Church and Spouse: Hee giueth her a most kind and louing name, expressing his kinde and singular loue

louevnso her: O thou the fairest
among women! bawt god bid thow

Ques. But this may seeme
stranger for the Church confess-
ed before, that shée was blacke
and Sun-burnt, deformed, &c.
How then can Christ call her,
the fairest amongst women?

Obiect.

Ans. The Church and every
true Beleever, are black and de-
formed in themselves, vile and
uncleane, and they can see no
beautie in themselves, but are
blemished yea and stayned with
sins originall and actuall: But
as they be sanctified by his Spi-
rit, washed in his Bloud, and
cloathed in his Righteousnesse,
they bee faire and beautifull in
the sight of Almighty God, be-
cause Christ hath washed them
from all their sinnes in his Bloud,
and couered them with the pure
roabes of his owne Righteous-

Resp.

nes; decked and adorned them with the holy and heavenly graces of his Spirit, Knowledge, Faith, Repentance, Zeale, Patience, &c. According to that speech that the Lord himselfe vseth, *thou art faire through that beautie of mine, which I have put into thee.*

Ezech. 16.

Doctr. 7.
Christ
esteemes of
his church
as if they
had no sin.

Here marke the endlesse loue of Christ Iesus vnto his poore church and people, that esteems so highly of them, as if they had no spot of sin or vncleannessesse: though they in themselues bee blacke, deformed, and polluted; yet all those who doe truely repente, embrace Iesus Christ, and beleue in him, that are washed from their sinnes, sanctified by his Spirit, and obey his will; all these are faire, yea most bea-
tiful in his eyes. Hee will not looke vpon their sinnes and ble-
mishes

mishcs, but winke at them, so long as they endeavour, and desire to doe his will. This is confessed by wicked *Balaam*, when he saw that no policie or deuice could take any place against the Church of God : *Hee seeth no iniquitie in Jacob, bee beholdeth no transgression in Israel, Nu. 23.21* Againe, how goodly are thy tents, O Jacob, and thy tabernacles O Israell, as the vallies that are strettched out, &c. *Num. 24.5.* So that the nature and condition of the true Church farre exceeds all other societies of men whatsoeuer, and is pretious and deere vnto Christ. Hereunto cometh the Titles and commendations giuen vnto the Church so often in this most excellent booke of the Canticles ; *Shee is as the Roe of the Field, the Lillie of the Valley, the Fairest amongst Women, an*

Cant. 2.2.

and 4. 13.
and 5. 9.

Orchard of Pomegranates, a Fountaine of Gardens, a well of Springing waters, the Spouse and Sister of Christ, the beautie of the Earth, the Glorie of the world, a Lillie among Thornes, &c. And againe, Thou art all faire my Love, and there is no spotte in thee. These, and the like examples, whereof the Scripture is full, all serue to confirme the everlasting trueth of this Doctrine vnto vs : How deare and precious the Churche is in Christ's sight, that of all Societie and Assemblies of men in the world, none are more excellent and worthie, none more amiable and louelie, none more beautifull and precious then the Church of God, the Spouse of Christ.

Reason. I.

And the Reason of the Doctrine is apparent : man was first cast out of Paradise for sin, neither

ther is ther to any thing that doth hinder his returne; But only sinne; for it is sinne that makes vs execrable to the Lord , and doth hinder all good things from vs.

Psal. 38.4.

For, as long as sinne remaynes, it is as a weighty burthen, to presse downe a sinner into Hell and the wages and stipend of it is eternall Death. Therefore, if sinne bee taken away and pardoned, as it is from all the Elect, what should hinder their happiness? God hath against them no matter of displeasure ; and the obedience of Christ Iesus being imputed vnto them, heauen can not bee denied vnto them, but they must needs bee sauad.

Romans.6

Secondly, Christ Iesus doth esteem highly of his Church; and the Church is most excellent in her selfe , because in it a-

Reason. 2

alone salvation is to be found,
and no where else. When the
Lord brought the great and ge-
nerall Deluge ouer the Face of
the whole Earth. Wher place
was there left more excellent
then the Arke, in the which,
Noah and his Familiie were sa-
ued, and out of the which the
whole world besides perisht?
What was that Arke but a Type
and figure of Christ's Church
wherein Salvation is to bee
found, and out of the which
there is no Salvation to be loo-
ked for? Seeing therefore that
remission of sinnes is proper
only to Christ's Church, and
that therein is Salvation and
eternall life to bee found, wee
may safely therefore conclude,
that the estate of Christ's Church,
and of every member thereof, is
most excellent, and blessed.

The

The vses of this Doctrine, is excellent, as the Nature of the Church is. First then, seeing that Christ will thus passe by the sinnes of his Children, and judges them sayre, without any Spot and Blomish of sinne, if they doe trulye repente, and embrase Him, and his Righteousnesse, by Faith; Heere is matter of endlesse comfort to euerie poore childe of God. Doest thou repente of thy Sinnes, and art truly humbled for them? Doest thou embrase Christ Iesus for the pardon of them? Hath God sanctified thy Heart by his Spirit, so as thou hatest euery wicked way, and dost desire and endeouour to obey God his will, in all his Commandements? Well then, comfort thy selfe, and cheere vp thine owne soule; Christ Iesus will couer

Vſe I.

Note.

all

VSe.3.

all thy sinnes, they shall never
belayd go thy charge : But hee
will wrap thee in his owne righ-
teousnesse , whereby thou shalt
appeare Faire and Beautifull in
his sight. Indeede many a poore
child of God, looking on their
owne infirmities , and manifold
corruptions , see themselue to
be black indeede, deformed and
stained with sinnes, it grieveth
them that they doe hang downe
their heads , and goe drooping
all their dayes, striuing and al-
so strugling with their rebellious
Hearts and vyle Corrupti-
ons , and thinke that C H R I S T
I s s u s cares not for them, can-
not loue them, being so defiled
with sinne. But I say againe, Bee
not discouraged ; for if thou
doest repent of them, beleue
in Christ, hate thy sinnes, and
prayest often unto God to giue
thee

thee power to withstand them, vsing all godly meanes to withstand them, Christ Iesus will conuerthem, and passe by them all, as he did deale with *David*, *Peter*, &c. Oh then how carefully ought all men dayly to endeavor themselves to bee the members of this Societie, that so they may haue a part in all these exccellent prerogatiues? and then howsoeuer the World doe esteeme of them, counting them miserable, grinding at them with their teeth, and nodding at them with their Heads, and euerie way contumeliously reproaching them; yet are they deere and precious in the sight of Christ, who hath redeemed them with the Ransome of his owne bloud.

Let vs learne by Christ's example here, that if wee see any good

Vſe 2.

good thing in the childe of Al-
mighty God, to commend it,
and to embrace it: and if we see
any blemish or infirmite, that
we wincke at it, and couer the
same with the cloake of Loue;
and not as the maner of wicked
and vngodly men; who though
they see many good gifts and
graces in Gods Children, as
knowledge, faith, patience, loue,
zeale, &c. passe by them all; and
if they shall espie but one ble-
mish, or infirmite, or weake-
nesse, by and by they blaze it a-
broad with open mouth, note
them with a black Cole, calling
them Puritanes, Precisians, Hy-
pocrites, and the like; reviling
them in a most odious manner;
like a Corrector of a Booke,
passe by all that is well, and if
but one fault, finde that out; like
the horse-Flie, passing by in any
flour es,

floures, and sweet hearbes, lights
vpon some noysome foare; these
are not like vnto C H R I S T, but
to their fire the Diuell, who is
the Accuser of the Brethren.
Thus much for the exceeding
Loue and Kindnesse of Christ
Iesus towards his church, in that
he calls her by this kind appella-
tion, *The fairest amongst women.*

Secondly, his gentle reproofe
of her, *If thou know not q. d.*
This seemeth strange, that thou
shouldest bee ignorant where I
doe feede my sheepe, wheres my
truth and Gospell is truely pre-
ached, and soundly professed:
But if thou know not, I will di-
rect thee, and shew thee how
thou shalt find it out.

Hence we are taught that the
Church of God, and true belie-
uers, may sometimes be so blin-
ded, and left to themselues, that
they

²
Christ's
gentle re-
proofe.

Dœctr.6.

The
church of
God som-
times may
be at that
straight as
not to dis-
cerne the
truth.

they stand as a stagger, and doo
hardly know which is true Reli-
gion, where Christ dooth feede his
Flock, wheres the word is Faith-
fully preached, & soundly pro-
fessed. For we are all of vs rea-
dy to erre by nature. How apt
are we in matters that doe con-
cerne our Soules, to bee miska-
ken? partly; through our owne
blindnesse, ignorance; and cate-
lesnesse, in not searching of the
Truth, and trying of the spirits:
and partly, by the subtile policy
of the Devill, who is Gods Ape,
and so like him in many thinges
as that it is hard to discerne his
slights and falsehoods. Wicked
men, false teachers, lying pro-
phets, set such a face and shew
on their errors, and beare them
out with such a Countenance,
credit, and authoritie: and the
truth is so neglected, plaine, and
simple

simple, troden vnder foote; that it is hard for a man, yea the true Church of God sometimes, to discerne where Christ feedeth his Flock. When as *Elias* was left alone, and *Balaam* four hundred and fiftie Prophets, who could almost then discerne the worship of GOD from Idolatry, when all was corrupted? So when *Michaiah* told the trueth, and *Ahab* had foure hundred false Prophets, it was hard to discerne the trueth of God from the lying of Sathan. In Christ's time, how did the Scribes and Pharisees confound Religion, dimme and dazell the trueth; for the which, our Sauiour himselfe did often reprooue them? And in our times, how doe the Papists labour to obscure Religion? How bold and impudent are they to defend Idolatrie, their

1 Keg. 18.

12.

Vfo.

.81.20.1
22

their owne traditions and con-
stitutions. *Agree to bind in*

How should this stir up awry
christian man and woman to
study the word of God, so that
knowing the truth, & believynge
the doctrine of God, we may be
able to discerne betweene light
and darkenesse, truthe and falser-
hood, Idolatrie, and the service
and worship of God. Secondly,
to intreate the Lord in all
humilitie, to open our eyes to
discern the truth; to give vs his
holie spirit, to leade vs into all
truth, to give vnto vs the Spirit
*of Discerning, to try the Spi-
rits and the doctrine, whether it*
be of God, or not: for otherwise
we may be ledde awry, and take
light for darkenesse, and darke-
*nesse for light. Let vs then con-
fesse our ignorance and blinde-*
nesse, and bewayle it: Let vs
strive

strive against our carelessness ;
Let vs proue the Doctrine by
the touch-stone of the Word,
if they bee according to the law
and the Prophets , else abhorre
them. Let vs doe as the men of Act 17.
Berea did, intreate the Lord to
giue vs the Spirit of Discern-
ing , that we may trie all things,
and hold the truthe. And if euer
wee had neede to pray for the
Spirit of discerning , now is the
time : we see how bold the Di-
uell is, how diligent to deceiu
vs; and the Papists , they bee im-
pudent and shamelesse, euen to
thrust vpon vs their cursed Ido-
latrie , and tell vs it is the true
worship of God ; their abomi-
nable Masse, their Merites, Pur-
gatory , prayer for the dead,
worshipping of Images , cal-
ling vpon Saints, vnwritten Ve-
titudes, their vile Traditions, and

Y

filthy

filthy abominations , their Constitutions and vile Decrees ; as if they were the written word of God. Now vntesse wee haue knowledge , and bee able by Gods Spirit to discerne the spirits ; alas ! wee shall drinke in poyson, idolatry, and superstition. O then , let vs labour to know the Word of God, beeleeue it, obey it , bee reformed by it , confess our ignorance, and with all humilitie pray vnto God to open our eyes to giue vs the spirit of discerning , to know true Religion from false; which if wee doe certainly the Lord will reueale his truth vnto vs. And thus much shall serue for Christ's gentle reproofer of his Church.

³
Christ's
answere
vnto his
Church.

The third and last point, is the direct answere of Christ to the request of the Church ; shee desired

desired to know of Christ where he fed his flocke, and comforted them in the time of persecution that so shee might abyne with them and bee defended by him from false worship and the Ido-latrous Church. Heere Christ doth answere her to the full : If thou know not , Oh thou fairest among women ! get thee foorth by the steppes of the sheepe , and feede thy Kids by the Tents of the Shepheards. His counsell standeth in two parts, to shew her where he feedeth q. d. Wouldest thou know where I feede my Sheep, and where I cause them to lie downe at Noone , that thou mightest feed with them, and be in my Fold , to be defended and protected by mee ? then I counsell thee : First , to walke in the steppes of the Sheepe : that is, thou must walke in the steppes of the

faithfull seruants of God, *Abraham, Isaac, and Jacob*; thou must embrace that faith, religion, & worship of G O D, which they beleued and embrased; that is meant by the *stepses of the sheepe*. Secondly, thou must feede thy *Kids*; that is, thou must receiue & embrace that doctrine which the ancient shepheards, Pastors, Prophets, and Apostles haue taught & deliuered. And if thou shalt thus treade in the steps of the sheep, *Abraham, Isaac and Iacob*; and embrace and obey the doctrines taught by the Prophets and Apostles, in the old and new Testament, thou shalt then know where I feede my sheep, that thou maist feed with them, and take mee for thy true shepheard.

Doct. 8.
A direction
to know.

From this answere of Christ we learne a cleere direction, to know

know true Religion', and the true worship of God, from false religion, and false worshippe. If men doe desire to know where Christ feedeth his Sheepe ; and where G o d is truely worshipped, where is true Religion, wee must then *treade in the steppes of the Sheepe*. That is, we must worship God, as Abraham, Isaac, and Jacob did, as Moses and the Prophets did ; treade in their steppes, and follow their godly examples; beleue, repent, and walke with G o d, as they did, whom (by the iudgement of Faith) wee may conclude of, that they were the Sheepe of Christ; for of them doth Christ speake heire, and not of a company of Popes, Cardinalls, Iesuites, and the like, of that rabble, of whom to thinke that they should belong to this Folde , I

Which is
the true
Church,

*Ezay.8.30.**Iere.6.16.*

know not whence I should fetch my charitie. Againe, wee must embrace and beleue the doctrine taught by Moses, and the Prophets , Christ and his Apostles, who were the true Shepheards and faithfull Pastors of the Church of G O D: To the Law, and to the Testimony, if they speake not according to this word , it is because there is no light in them. And againe, Thus saith the Lord , stand in the wayes and behold , and aske for the olde way, which is the good way , and walke thererin , and you shall finde peace and rest for your soules. So then , if wee desire to know true Religion , and the true worship and seruice of God, this is the way , which I heere teach and deliuier from the Lord I n s y s C H R I S T, against the doctrine of all the Shauelings of Rome ; name,

namely this, and none but this; To inquire of the faith, Religion, and manner of the worshipping of God, performed by *Abraham, Isaac, and Jacob, Patriarkes, and Prophets, Preached and published by Christ and his Apostles; beleue that, imbrace that, and rest our soules on that.*

This may serue to decide a great question, and long controversie, betweene vs and the Papists. They affirme that they are the true Church, and we are Hereticks; wee beleue and hold that we are the true *Church* of God, and that they bee not; but *Babylon, and the Synagogue of Sathan.* This then is the maine Question, whether they, or wee, bee the true Church? Who shall iudge? even Christ Iesus himselfe in his owne

Y4 Word.

word : wee rest vpon him and flie vnto him : which if the Papists would doe likewise , they would never haue runne into a labyrinth of controuersies as they haue euuen at this day : For Christ would quickly haue put an end vnto all . For he saith , that they be the true Church , which *Treade in the Steps of the Sheepe , and feede by the Tents of the Shepheards :* That is , that people that beleevie and worship God , as *Abraham , Isaac , and Jacob did ;* and also that old Religion which they beleeved and embraced as the true Religion , for that was taught by the holy seruants of God , who were the faithfull Shep-heards , and Pastors sent of God to his Church . Now let triall be made , whether the Papists or protestants , the Church of Rome , or the Church of

of England do thus.

For the Papists, although they call their Religion, the old Religion; yet alas, it is newlie devised; the greatest parts of it, within these fourre or five hundred yeares : It is such as was never knowne to *Abraham*, *Isaac*, *Jacob*, *Moses*, or the Prophets ; it was never knowne to Christ or his Apostles, they haue lost the *Steps of the Sheepe*, and the *Tents of the Shepheards*, that Doctrine, manner of Religion, the worship and seruice of God, which was vsed by the Patriarkes, *Abraham*, *Isaac*, and *Jacob*, taught by *Moses*, and the Prophets, *Christ* and his Apostles ; and they haue got a new Religion of their owne devising : They walke not in the steps of the Flocke, but in the steps of their proud Popes, covetous

VSe. I

uetous Cardinals; filthy Friars, mangy Munkes: They haue deuised a thousand things in the seruice and worship of G O D against his Word, and against the Doctrine of the Prophets and Apostles. Where shall we euer finde that *Abraham, Isaac, Jacob*, and the Prophets did euer pray to Angells, or Saints, worshipped Images, prayed for the dead, looked to bee saued by their owne workes, or merites? If they can shew me, any foule-mouth'd Iesuite of them all, but any one example, in the whole booke of God, of any of all Gods children that haue performed them, I will then lay my hand vpon my mouth. In the meane time give me leauue, O ye Papists, to tell you, that you are none of Christ's Church, you are none of Christ's Sheepe; for you

you haue left the *Steppes of the
sheepe, and the Tents of the Shep-
beards,* the Doctrine taught by
the Prophets of God, Christ,
and his Apostles; & are no bet-
ter then the whordre of Babylon,
the Synagogue of Sathan.

But as for the Church of *Eng-
land*, wee doe beleue and em-
brace that old and true Religion,
that same Faith which *Abra-
ham, Issac, and Jacob did vse:* we
holde that Doctrine taught by
the ancient Prophets, and holy
Apostles of *CHRIST Iesus*,
without eyther adding or detra-
cting: and if wee should dare
to devise a new kinde of Faith,
Religion, and worship of God,
not vsed nor knowne to the an-
cient Prophets, Patriarkes, and
Apostles, as the Church of
Rome doth; it were to leaue the
Steps of the Sheepe, and to ioyne
with

with the Flockes of the Companions, even to shake hands with Idolaters.

Vſe. 2.

Reu. 18. 4.

Well, let vs then euer stand out against the Antichrist of Rome, and as Christ saith, *Come out of her, ioyne not with her in her false Religion, and Idolatrous seruice of God, least you partake of her plagues, but let vs hold fast still the true Religion of God : Treade in the steppes of the Sheep; Feed by the Tents of the Shepheards. Let vs liue and die in the true Church of God, and for euer hold fast the true, ancient, & holy religion, which we haue receiued frō the holy patriarch Abraham, Isaac, Jacob, Moses, the Prophets, and the holy Apostle of Iesus Christ, & then we shall be safe and sure; ye a blessed and happy for euermore.*

FINIS.

